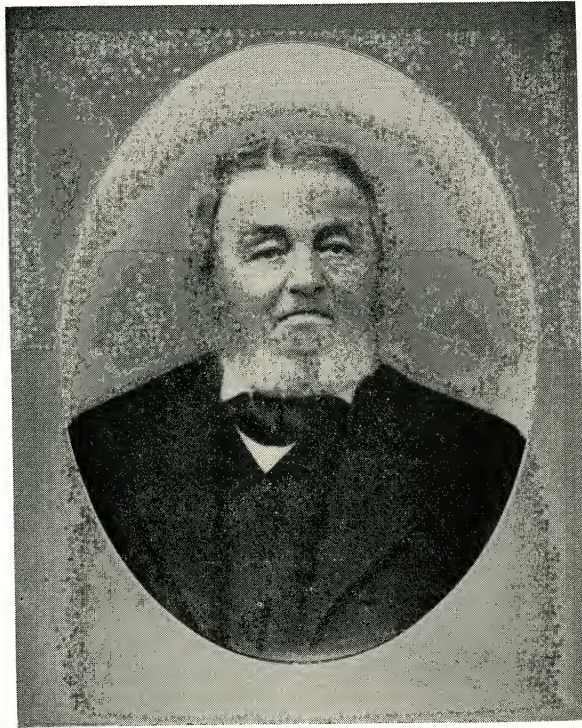


MENNONITE HISTORICAL BULLETIN

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No. 1



ALSATIAN AMISH COUPLE

Michel Richard (1829-1913) and his wife Francois Richard nee Conrad (1828-1906) were Amish Mennonites of the Montbeliard area of Alsace, in eastern France. The pictures were donated to the Archives of the Mennonite Church, Goshen, Indiana, by their grandson Pierre Amstutz, Etupes (Doubs), France, in 1967. Mennonite descendants of the Richard family live also in Wayne County, Ohio. The portraits illustrate European Amish Mennonite dress of the nineteenth century. M.G.

Preliminary Developments for the Young People's Conference in France in 1919

JACOB C. MEYER

"Not forgetting of the assembling of ourselves together . . ." Hebrews 10:25.
"But be ye transformed by the renewing of your mind . . ." Romans 12:2.
"Pure religion and undefiled . . . is . . . to visit the fatherless and widows . . . , and to keep . . . unspotted from the world." James 1:27.

After World War I the original sextette of Amish Mennonites, referred to in the previous article (April 1967), took it upon themselves to encourage the development of independent Relief Work and other efforts in order to change the image of the Mennonite Church in the postwar period, as well as to help alleviate the results of the first World War. That image had become too negative in their minds. Following the first correspondence in November 1918, a group of the young men who were in Haverford,

Pennsylvania, awaiting passage for France to get into the work under the Friends' Service Committee, organized on December 12, 1918. They elected officers to carry on the preliminary program. They chose me as their chairman even though I was still in Camp Sevier, South Carolina, as a conscientious objector. I had been a candidate for the work in France for almost a year but was denied entry into France because of a technicality. Just before my discharge from the army came on January 1, 1919, it was discovered that

the way was open for me to get into the work.

While I was awaiting passage for France I spent from January 21 to February 4, 1919, in or near Philadelphia. During that time I carried on a heavy correspondence to arrange for the sending of two brethren to visit the workers in France after which they were to report to our people in America. The plan was to get suggestions from church leaders, lay and ordained, for men to go on that mission. When the suggestions came, the next part of the correspondence was to get the consent of the brethren whose names had been suggested for the mission. To my great surprise all of this was accomplished before I embarked for France on February 5, 1919. The great interest was due, in part no doubt, to the form letter which had been sent out by the

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secretary of the Haverford organization. That letter brought an early response, especially from those in communities from which a large number of the men came who were then in France or on the way.

The large Amish Mennonite communities in Ohio were conspicuous for their large representation in the group in France. There were several reasons for the special interest in those communities. Two of the bishops who were in charge of several congregations were sons of fathers who had migrated from France. One of them and another bishop had each a son in France or on the way. The congregations of the three bishops were represented by fifteen of the fifty men who attended the Conference in June 1919. By way of comparison it should be noted that there was only one representative from the congregations west of the Mississippi River who belonged to the churches under the Relief Commission. Again there was only one representative from the Franconia conference. In Ohio the Amish Mennonites and the Mennonites had for some years been working together in Sunday School work but the two conferences were not merged for about another decade. Moreover, in Ohio the executive committee that managed the Sunday School work was made up of laymen and ordained, without distinction. In 1919 the chairman and the majority on the committee were laymen. In contrast one district conference had made a rule that the work must be dominated by the ordained. To summarize, it might be emphasized that in the Amish Mennonite congregations the laymen were assigned tasks beyond paying, praying, and obeying. In one Mennonite district conference a report read, "Ministers to oversee, lead and feed the flock . . . Laity to esteem, obey, and support by prayer and means." (*Gospel Herald*, March 23, 1911, p. 818).

Those conscripts who came from the congregations where obedience rather than understanding and conviction were encouraged did not fare well in military cantonments. Those who came from congregations that emphasized the priesthood of believers fared better. The resolution of a conference plus the advice

of an ordained man did not meet the requirements. One writer in the *Gospel Herald* pointed that out just four days before the armistice. That was too late.

Some of the letters that came to me as chairman of our group raised interesting problems. One theological student whom I had never met wrote for himself and for some other students who had been exempt from military service. He wrote:

"The questions arising in our minds are quite numerous. What occupations are making the most appeal, what preparation is necessary, what length of time is one bound to serve, what remuneration can one expect?"¹

In view of the fact that I had not yet seen the contract I could not give definite and specific answers to the questions. Moreover, since I had no secretary, no office, no typewriter, and no funds except such as I had borrowed for my own needs, it was an interesting experience. In my diary I wrote, "My whole idea of the work is slightly hazy now but I think I shall get the proper spirit."

Another letter came from a member of the executive committee of the Ohio Sunday school organization. The writer, a layman, was far better acquainted with others who were going to France than he was with me. I recognized that the letter was intended for the group of which I was the chairman. He wrote:

"These have been trying times for our leaders, but after making all due allowance one must say that they have wasted a great deal of time in the most exasperating delay and inactivity coupled with secrecy and then at intervals as if to make up for lost time they have plunged headlong and with the most precipitate and ill-advised haste into some wild scheme or other. I admire and honor our leaders as individuals and as men; but I have yet to find any who have the courage, the outlook, and the wisdom to come to a great decision independently, then to take a firm stand and to lead others with them. I hope some of you younger men may develop this essential qualification for leadership. Until you do vacillation, nervousness, uncertainty, wire-pulling, and an autocratic oligarchy will be the out-

standing features of our denominational politics. Inactivity, stagnation, and a growing lack of confidence in the leadership as at present organized will be the inevitable result." [The underlining is in the original.]²

Another letter came from a missionary home on furlough. Referring to the meeting in Lancaster, Pennsylvania, January 4, 1919, which planned the Near East venture he wrote:

"It seemed rather sudden to us . . . and the centre of activities seemed too local and too little known. Some of us who had travelled thru some of those regions in Europe & Syria would have been glad to add our 'bit' . . . I am sorry that time has not been given for mature thought, general consultation, and careful planning as to purpose and later objective."³

The brethren who wrote these letters were quite prepared when the official reporter of the first contingent that went to the Near East asserted after he was there six days that the plans made at Lancaster could not be carried out.⁴ There was no sector set apart for them to be together. There was no possibility to establish a mission in Armenia. Ere long the effect of the propaganda which began to appear in the *Gospel Herald* in a quoted article in August 3, 1916, began to disappear. The quoted article referred to the "rapacious Kurd" and the "treacherous Moslem." That was hardly the type of language one would recommend for those who plan missionary work in the region. It soon became evident in 1919 that what was wanted was technicians rather than missionaries, and that for political reasons it was unwise to raise the religious issues in that region just at that time.

February 2, 1919, I sent the names of the following as willing to go to France if called. The Relief Commission was to select any two and the Friends' Service Committee was then to make all the necessary arrangements and pay the expenses:

² John S. Umble, West Liberty, Ohio, January 30, 1919.

³ George J. Lapp, Waterloo, Ontario, January 20, 1918. He was the interim president of Goshen College but was holding meetings in Ontario.

⁴ *Gospel Herald*, May 10, 1919. Letter dated February 26, 1919. The first contingent had arrived February 20.

¹ Noah Burkhard, Newton, Kansas, January 6, 1919.

Vernon J. Smucker, S. E. Allgyer, John J. Fisher, John Blosser, Amos E. Kreider, Sanford Yoder, George J. Lapp, Albert J. Steiner, A. M. Eash, A. H. Leaman, John S. Umble, J. E. Hartzler, J. S. Hartzler, D. S. Gerig, and Lester Hostetler. A few of them were not certain that they could arrange to get away, but I was convinced that two could be found who would go.

Just before embarking I wrote a 5000 word letter to Bishop S. E. Allgyer to outline for him the problems of our young people as they appeared to me after a decade of experience in church, Sunday school, Young People's Meetings, Sunday School Teachers' Meetings, etc. on the local, the district, and the state level. During the decade I had visited churches in Oregon, Idaho, Missouri, Iowa, Indiana, Pennsylvania, and in my home state Ohio. In addition I had had experience for eight terms as a day school teacher. For five terms I served as principal as well as teacher in a small high school. I usually had several kinds of Mennonites in those schools. Experience in army cantonments added to my information. Many who claimed to be conscientious objectors were unable to witness to the military officials. Their lack of teaching could not easily be made up after the declaration of war when those who attempted to advise the young men were subjected to the penalties of the law. There were communities where there was opposition to men's meetings, literary societies, and even Young People's meetings. The argument that there were no men's meetings in the early New Testament church could readily be met by pointing out that there was no *Gospel Herald* so no editor was needed then either. Serious young people shared their concern because of the social conditions that had developed in some communities. Such conditions appeared to be acceptable when those who made efforts to change them were marked for disapproval. No doubt there were those who were intimidated, as was pointed out by one of my correspondents.

My letter to Bishop Allgyer is no longer available, but I have his 1300 word reply dated February 12, 1919, which I received March 3, 1919, at Neuville, France. Neither he nor I knew at the time of the correspondence that he would be chosen to visit us in France. He wrote he was "glad for my (your) frankness honesty and sincerity, . . ." He did not dispute my "statement with reference to a few men scemeing [scheming] some, that may be to [too] true." (He was writing on his new

typewriter so I understood his errors in spelling, etc.) As for the Lancaster meeting he agreed with several of my other correspondents that it "would have been more satisfactory . . ." if it had not been "taken up by a few men." No doubt he like others would have found it difficult to explain why in a General Conference one man was called upon to preach the sermon, (a chosen few were then called upon to give further testimony), sit on the dress committee, the resolutions committee, and the committee to meet government officials. In addition he was a member of the Relief Commission, the Mission Board, the camp visitation committee, the Board of Education, etc. It should surprise no one to be informed that when a conscript wrote to him for information on the plan of the Relief Commission for opening the way for young men to go to France under the Friends' Service Committee, his reply was delayed so long that the conscript wrote to another member of the commission. Such delays did not appeal to the conscripts.

Bishop Allgyer expressed surprise when I informed him that a certain young man was named to go to Armenia as a missionary. He informed me that though he was on the Mission Committee he had not been informed of the appointment. Moreover, he reported that there had been no meeting of the committee, "recently". In view of the fact that the bishop had a son who suffered with many others in camp as a conscientious objector, and who was then on his way to France, he could appreciate the problems of the young men involved.

I finally got the visé for my passport which I had had for about six months. The French consul in New York thus gave me permission to get into France even though the one in Philadelphia consistently refused it to the last. Most of the Mennonite young men went on other steamers leaving me as the only one in the ten in our contingent that left on the "La Lorraine" for Havre, France, the port from which my father had left over forty-six years earlier as a citizen of France. We were the first passenger steamer to enter that port in the postwar period.

On board we met a number of very interesting people from Belgium, Syria, France, Switzerland and other places. Several of them expressed great interest in our mission and asked us to contact them in case we thought they could help us in our work. Some were concerned lest the low moral conditions

would discourage us and overcome our seeming optimism. I had been told about those conditions by Francis B. Sayre, the son-in-law of President Wilson, who was in a small class at Harvard with me for a year. He had come back from Y.M.C.A. work in France to join our class in 1917. Of course, neither we nor our fellow-passengers anticipated that many of us would be located in the Verdun sector which the Friends had taken over for its reconstruction. There we were, in some cases, practically the only residents in the postwar ruined villages. The refugees did not come back in numbers until we had provided housing for them. In my first four months in France we had just one "movie." It was conducted by an army chaplain for the few soldiers who remained about three weeks after I got to Neuville. When the soldiers left we were deprived of theatricals so we never provided for a censor!

The Y.M.C.A. man on board, Church Marsh, was indisposed most of the time and so he encouraged us to use his equipment to entertain the passengers in all classes, but more especially those in third class. We were in a big storm and with the hatches closed the air was very bad for the crowded third class passengers. One man died on the voyage, after which the other men were allowed on our second class deck for a part of the time.

An Egyptian missionary with an American wife asked us to help to arrange for a religious service on Sunday. The Catholics had a cleric say mass at seven in the morning for them. Our service was planned for the afternoon. I happened to know a Dr. Scanlon who was on board. My friend, a brother of Lina Z. Ressler, had worked under him in temperance work in Pittsburgh. He preached for us using as his text Matthew 25:31. He also read the traveler's Psalm, number 121. The group sang, *Jesus Savior Pilot Me, Rock of Ages*, and *There Is a Fountain Filled with Blood*. At other times we participated in services for the several classes on board, but especially for the third class group.

After we docked at Havre we helped our fellow-passengers with their baggage. Since we readily passed the customs inspectors we had plenty of time to help others. At five o'clock p.m. we were off for Paris which was about six hours distant by train. Most of our party and our acquaintances went to the dining car early, but an Indiana Friend and I delayed and hesitated spending other people's money for the luxury. We finally went and

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CONFERENCE IN FRANCE

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ran into a linguistic problem when we insisted that we wanted neither white nor red wine. Impossible! The waiter was sure we did not understand. We finally convinced him, after which the cleric who sat across the table remarked in clear English, "You scandalize me." In Paris we ran into a near-riot when the newspaper men took a flash picture of the older Mrs. Theodore Roosevelt who was traveling with our La Lorraine group. She was going to visit the grave of her son killed in the war. The Parisians had not gotten over the bomb scare.

After a week in Paris while the red tape of the Red Cross officials prepared the necessary papers, we were off for the Verdun sector. During the week we discussed the plan for having two brethren visit us. There was no lack of interest in the Haverford program.

By February 24 I had arrived at Neuville on the French side of the Krimhilde Stellung, sometimes called the Hindenburg Line. There was not one house left in the village which was fit for habitation. Within ten days we had set up two of our prefabricated houses, one for the cooks and the kitchen, and one for us. It so happened that two of the elected officers of the Haverford organization with two other Mennonites occupied one room in our house. Our den then became the center of activities for the region. On Sunday, March 9, we met in our room for our village Sunday school. There were present three Friends, one member of the Brethren church, one Ohio Mennonite, and four Ohio Amish Mennonites. In the afternoon two of us met T. Edmund Harvey, the head of the Friends' Mission in France. He may have been making a survey of conditions on our far frontier village. It rained or snowed every day, excepting two, for the first two weeks that I was there, but we usually worked much of the time for we were to get the housing ready at all convenient speed so that the refugees could return in time for the spring planting. As was to be expected, several in the group were indisposed from time to time and it is quite possible that Mr. Harvey was concerned. At all events, he conferred with four of us Mennonites in our room the following Sunday after our evening devotions.

On Sunday, March 16, we had an important meeting in our village. There were several varieties of Mennonites present. Some had just recently come from other parts of

France as the work was being concentrated in the Verdun sector. That made it possible for the "assembling of ourselves" for such services. Those of us who had had camp experience appreciated the importance of such assembling. Sometimes it may have meant walking as far as twenty-five miles to and from our meetings.

On that Sunday we discussed plans for our activities as a group while we were in France. Our official reporter drew up a letter for the *Gospel Herald* which those present were asked to sign. He then got others who were not present to sign. The letter with thirty-eight signatures appeared in the *Herald* for May 8, 1919. The name A. D. Miller should be A. D. Diller. The coming of the two brethren from America was anticipated but it was about a month before we were informed of their coming. Our reporter wrote that thus the church could "recognize the work" . . . and the people could learn what was being done "with their offerings." An important paragraph in the letter reads as follows:

"The Church should know what is involved in undertaking a social and mission program of this type. A certain amount of technical work, dealing with embassies, consulates, state departments, and various officials is required. The Church should know that in a program of this type, the workers besides being Christian evangelists, must also be trained, some as engineers, mechanical and civil, draughtsmen and designers for construction; some as doctors, dentists, and nurses for health and sanitation, still others must be conversant with governments, peoples and customs while a knowledge of foreign languages is indispensable. Can such be found in the Mennonite Church or must she because of the lack of them depend on some other organization to carry out such a program? If they can not be found can they be trained for such work? These are our questions. . . ."

Our reporter kept up a correspondence with some of the men who went to the Near East. They had discovered that technically trained men rather than missionaries were in demand there.⁵ In a letter to me from Bishop E. L. Frey the question was raised whether the Mennonite Church was ready for independent relief work. He preferred independent work if it could be carried out effectively, but he had some doubt.

Two weeks later, March 30, we had an all day meeting at Neuville. In the forenoon we had our regular Sunday school session and in the afternoon we met to discuss plans for our further activities as a group. One suggestion was made that was to be carried out by the members of the group. Each of the men was asked to write to one or more lay or ordained leaders of his home community. It was also suggested that men might write to other church leaders whom they knew, with five questions or propositions for their comments.⁶ The report of the meeting of March 30 can be read in the *Gospel Herald* for May 15, 1919.

⁶ From my diary and many contemporary letters I could make a list of the men whom I contacted or whose replies came to my attention. That list included the following names: C. N. Amstutz, W. N. Baer, D. H. Bender, G. L. Bender, N. O. Blosser, J. P. Bontrager, I. J. Buckwalter, Peter Conrad, T. M. Erb, J. J. Fisher, E. L. Frey, D. S. Gerig, J. S. Gerig, Sebastian Gerig (by his grandson), J. E. Hartzler, Lester Hostetler, John Horsch, Daniel Kauffman, B. B. King, A. E. Kreider, J. M. Kreider, George Lapp, A. H. Leaman, J. A. Liechty, Aaron Loucks, Noah Mack, D. D. Miller, Dwight L. Miller, E. E. Miller, L. J. Miller, Levi Mumaw, W. W. Oesch, H. F. Reist, S. G. Shetler, A. J. Steiner, Simon Sommer, B. F. Stoltzfus, John S. Umble, John H. Warye, W. B. Weaver, P. E. Whitmer, A. I. Yoder, and C. Z. Yoder.

The letters were shared and one man summarized them at the conference in June. They were being brought back to America by him but got lost on the way. For that reason I made my list from my contemporary letters and my diary.

In addition to the above list I also had letters of a more general nature from a number of men in Europe. In the list the important ones are Joseph Amstutz, Pierre Amstutz, Pierre Kennel, Joseph Roth, Pierre Sommer, David Ummel, and Jean Widmer. Most of these are still in my possession.

Mrs. Abner Hershberger, Goshen College, Goshen, Indiana, has compiled a 39 page genealogy of the Absalom P. Hershberger family. Hershberger died at Milford, Nebraska, in 1940.

The Bloomington-Normal Genealogical Society, P. O. Box 432, Normal, Illinois 61761, issued its first bulletin of 30 pages on September 1, 1967. The new publication is to be a quarterly. Cemetery, census, biographical history, and directory lists are included in the first issue. The query section will be of interest to many readers. For instance, a query from Mrs. Homer Par, 412 Normal Avenue, Normal, Illinois, asks for information on Peter Yorti (Yordy) who was born in Alsace in 1816 and came to Tazewell County, Illinois, in 1839.

⁵ *Gospel Herald*, July 3, 1919, p. 258.

History of the Blenheim Congregation

New Dundee, Ontario

- 1839—Congregation organized. Worship services held in schoolhouse located on south-west corner of Lot 9, Con. IV, Wilmot Township (Morgan Hallman farm). Jacob Hallman served as minister.
- 1841—Jacob Bock ordained as deacon.
Early family names were Jacob Block, Jacob and Joseph Hallman, William Hunsberger, Jacob Bock, Peter Bricker and George Shupe.
- 1850—Meeting House built on present site. Building committee: Jacob Bock, Peter Bricker and Joseph Hallman.
- 1853—Purchased for 25 pounds: two acres, three rods and 6 perches of land, part of Lot 9, in the 14th Concession of Blenheim Twp. Oxford Co., which was the site of the meetinghouse and burial ground, from the owners Peter and Susanna Erb of Waterloo Township.
New family names appear: Abraham Rosenberger, Abraham Cressman, Abraham Toman, Jesse Cassel, John Cressman.
- 1859 or 1860—Addition built to meetinghouse.
- 1867—John Cressman ordained as deacon.
- 1870-75—Congregation suffered losses through M.B.C. division. English services, Sunday schools and prayer meeting were the main issues. As J. A. Huffman states in the history of the M.B.C. Church, "Had a little more tolerance and patience been exercised on both sides at the time, the division might perhaps have been avoided."
- 1878—Joseph Nahrgang ordained as minister.
- 1880's—The Menno Shantz, David Snyder, Noah S. Shantz and David Bergey families joined the congregation.
- 1885—Sunday School organized in April, met fairly regularly with good attendance.
- 1887—Church building moved 15' toward the east, veneered with brick, and otherwise repaired. Membership 50.
- 1889—David Bergey ordained as deacon.
- 1891, 1892, 1894—Series of Evangelistic meetings held by J. S. Coffman of Elkhart, Indiana.
- 1897—Evangelistic Meetings: Jan. 17-24—David Hostetler, Wayne Co., Ohio. Feb. 5-28—S. F. Coffman, Lincoln Co., Ont. There were fifty-seven confessions.
- 1897—Isaiah Rosenberger ordained to the ministry.
- 1890—Collection taken for famine relief in India, amounted to \$12.50.
- 1901—Present meetinghouse erected. Building committee: Samuel Toman, David Bingeman, Noah S. Shantz, Israel Cressman and David Bergey.
Dedication services held on October 6 with Noah Stauffer preaching from Haggai 2:10 in the morning and Eli S. Hallman in the evening, using I Chron. 29:3fc.
- 1903—Joseph Nahrgang and John Cressman, senior, preacher and deacon respectively, passed away.
- 1907—Isaiah Rosenberger family moved to Canadian West. Moses H. Shantz ordained as pastor.
- 1909—First church wedding: Amelia Bergey to Menno S. Nahrgang. S. F. Coffman officiated.
- 1911—First Young People's Bible Meeting held at the church on Sunday evening, June 4.
- 1921—Gilbert Bergey ordained as deacon.
- 1923—Vera Hallman appointed missionary to Argentina, South America.
- 1929—A permanent \$2,000.00 Cemetery Fund was raised by voluntary subscription. The Trustees of Blenheim church administer the fund.
- 1936—Weekly Sunday morning preaching service inaugurated and the new Church Hymnals purchased to replace the old Church and S.S. Hymnal and Life Songs No. 1.

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Mennonite Research News and Notes

MELVIN GINGERICH

The Mennonite Historical Society of Ontario presented a "Centennial Pageant, 1867-1967," in September in the Kitchener Memorial Auditorium and in the Niagara District Secondary School. The pageant, entitled, "The New Commandment," was written by Barbara Coffman. A 16 page program booklet presents the pageant cast, a short introduction to the Mennonites and a summary of the contents of each part and scene of the pageant. Pen sketches illustrate the booklet. It presents an excellent short summary of Mennonite history in Ontario. The president of the Society is J. Winfield Fretz, Conrad Grebel College, Waterloo, Ontario.

Volume II of the Minutes of the Virginia Mennonite Conference, containing the proceedings of 1951-1966, has been published in a hard-cover book of 182 pages. The volume also contains an index of conference actions. Copies may be purchased from the conference secretary, Glendon J. Blosser, Route 5, Harrisonburg, Virginia 22801.

Horsch Essay Contest

In the high school division of the John Horsch Mennonite History Essay Contest for 1966-67, ten papers were submitted. The essays were judged by Gerald Studer, Alta Mae Erb, and Daniel Hertzler. The results are given below.

Class IV

First: "D. Stoner Krady, a Servant of the Lord," by Daniel Wayne Lehman, Eastern Mennonite High School, Harrisonburg, Virginia.

Second: "A Biography of Isaiah L. Aldefer," by Lois Musselman, Christopher Dock High School, Lansdale, Pennsylvania.

Third: "Eastern Mennonite High School, an Experiment of Christian Faith in Education," by Dorothy Jean Weaver, Eastern Mennonite High School, Harrisonburg, Virginia tied with

"Biography of John L. Stauffer," by Emily Alger, Eastern Mennonite High School, Harrisonburg, Virginia.

—Melvin Gingerich
Contest Manager

MENNONITE HISTORICAL BULLETIN

BLenheim CONGREGATION

(Continued from Page 5)

- 1938—July 24, M. H. Shantz ordained as a bishop to serve the Clarence Center, N. Y. congregation.
August 14—M. H. Shantz passed away as a result of a heart attack. Funeral services were held Aug. 17 with approximately 1,000 people paying last respects to a man who had served faithfully in local and church-wide conference appointments.
- 1939—Moses N. Baer ordained as pastor. Congregation celebrated its centennial, with M. Hallman, I. Rosenberger, S. F. Coffman, L. J. Burkholder, M. N. Baer, G. Bergey and J. C. Wenger of Goshen College participating.
- The old horse-and-buggy sheds on the east side of the church were removed, as well as the concrete and earth platform at the north entrance of the church. Wooden steps and railing leading into the lobby doors were replaced with concrete steps and iron railings.
- Monthly offerings for church expenses.
- 1941—Interior of church redecorated.
- 1943—Horse-and-buggy sheds on north side of the church grounds removed.
- 1944—Installation of new furnace.
- 1947—Ruth M. Bean appointed by Mission Board to join the first missionaries sent to China.
- 1948—Moses S. Bowman serves as pastor.
- 1949—Omar Cressman ordained as deacon. Quarterly offerings taken towards the support of Dorothy Bean, worker at the Mexican Mission, Chicago.
- 1951—Arnold Cressman ordained as pastor.
Quarterly offerings for support of pastor.
- 1956 (or 1957)—M.Y.F. organized.
- 1956—Church Board elected, composed of 3 trustees, deacon and 2 additional members.
- 1957—Church bulletins and budget introduced.
- 1958—Young Married Couples organize.
- 1959—Oil burner installed.
- 1960—Church Council appointed.
- 1961—Vernon Leis accepts call to serve as pastor.
Parsonage built on land donated by Omar Cressman. Building committee: Robert Shantz, Clayton Cressman, Walter C. Shantz, Josiah Baer, Norman Kehl, David D. Bergey.
- 1962—Vernon Leis Ordained.
- 1964—Individual Communion cups purchased.
Church Board and Council amalgamated.
- 1964—Church year will end September 30.
125th Anniversary Service.
Dedication of the parsonage.
- Family Names in the present congregation: Cressman, Hallman, Shantz, Holst, Good, Baer, Kehl, Bean, Snider, Kaczmarek, Kufske, Bowman, Jutzi, Klassen, Schmitt, Cook, and Bergey.

(The above congregational history appeared in its church bulletin, July 19, 1964, on the occasion of the 125th anniversary of the Blenheim Mennonite congregation. M.G.)

James M. Stayer published his article "The Muensterite Rationalization of Bernhard Rothmann" in the *Journal of the History of Ideas*, April-June 1967.

The Blenheim Mennonite Church, New Dundee, Ontario, issued an 8 page bulletin for its 125th anniversary on July 19, 1964. It contains a six page history of the congregation.

Book Reviews

Eberhard Arnold. By Eberhard Arnold and others. Rifton, N. Y.: Plough Publishing House. 1964. 44 pp.

This small book, attractively bound in red and gold, contains a sampling of poems, excerpts from his writings, lectures, and speeches along with a brief biography and letters concerning Eberhard Arnold from a variety of personal acquaintances. It is subtitled "A Testimony of Church-Community from His Life and Writings." In the light of the subsequently published volumes of Arnold's writings on the Sermon on the Mount, marriage and the incarnation, this very modest volume may serve as an introduction to the man and his thought for those who desire only a general knowledge of him and his kind of Christian communalism as it reappeared in Germany following World War I.

This book is but a chapter in a far larger movement in Christian history concerning the communalistic ideologies and experiments that have arisen since the Day of Pentecost. Mrs. Arnold's historical narrative published earlier under the title *Torches Together* provides a more detailed account of the beginnings, growth, setbacks and struggles of the Bruderhof movement until 1937.

Eberhard Arnold here betrays a strong bias toward an agriculturally based and centered life. His early connection with the Furrow publishing endeavor in Germany and the present Plough Publishing House betray this same bias even to the names chosen for these companies. A report of some early conferences held in Germany sums up in few words some of the key concepts of Arnold and his successors: "The Christian represents a continual corrective within the state. . . . We feel we are in the world as a corrective to the norm." Arnold was utterly convinced also that this communal movement was begun and established by the Holy Spirit and that this is the only reason it has lasted. He acknowledges that he too felt incapable of living in full community yet felt compelled to renounce individualism and the ordinary middle-class life. Shortly before his death in 1935 he wrote: "We still have not arrived at a real missionary activity; it is becoming ever more urgent to ask for it." One wonders whether the current leaders of the several communities feel they have since arrived more nearly at this missionary activity. There is reason to believe they

have though the missionary activity is of a more subtle kind. The brief statement in defense of communalism reproduced here in four pages is the strongest case this reviewer has ever read in so brief a compass.

Plough Publishing House is to be commended for making these writings available in English and to be encouraged to continue to publish this view of Scripture and history since it is so seldom found otherwise. Surely the situation in the world today only enhances the relevance of this witness to the contemporary world. To what extent an institutionalized church is able really to hear so radical a view of church renewal is another question entirely but Christendom generally will be unfaithful to its Lord and the Gospel if it neglects to give this option serious consideration.

—Gerald C. Studer

Pilgrim Aflame. By Myron Augsburger. Scottdale, Pa.: Herald Press. 1967. 288 pp. \$4.00.

Pilgrim Aflame is Dr. Augsburger's first historical novel and is based upon the life of Michael Sattler, a prominent but all too little known reformer and leader of the earliest Anabaptists. Allen Eitzen has provided six powerful full page drawings to illustrate episodes of the story.

Sattler was prior of a Benedictine monastery when he was converted under the impact of Luther's movement. He joined the emerging "free church" and helped the "radicals" achieve a program which changed the lives of thousands and jarred the "new Europe" to its very foundations. Supplying leadership in both dialogue and doctrine, hated by Protestant and Catholic alike, Sattler was nevertheless eminently successful in promoting Anabaptism during the relatively few years that he was among the leaders of the movement prior to his horrible martyr death in 1527.

To a considerable extent this novel is based upon early historical documents and facts concerning Sattler's life and influence prior to and following his conversion to Anabaptism. To be sure, the extensive dialogues were fabricated but only after the author had made one of the most extensive studies of the life and writings of Sattler that has ever been made. Many of the details of Sattler's movements from place to place are undoubtedly based upon conjecture but they are eminently plausible when one attempts to account for the influence that we know he had upon the emerging Swiss Brethren church.

Author Augsburger writes a moving narrative with apt dialogue yet with a commendable restraint from the exaggerated story that might be inferred from the dramatic facts. He pictures Sattler as a believable human being and an affectionate husband. In many instances he weaves into the narrative actual quotations from contemporary documents written by or about Sattler.

I cannot imagine a more painless way to learn some of the most stimulating and significant things about Anabaptist history than to read this novel. It is remarkable that so much that is most important is here to be found in a fast-paced narrative. Interwoven with the narrative are some telling and terse statements regarding the Anabaptists' fears of theological compromise, or the defense of their separation from the state church, or their reaction to the epithet "Anabaptist", or their attitudes toward the failure of the Zollikon Church or toward Blau-rock's boldness in disturbing a state-church service, or their anti-sacramentalism, or the amazing success of Manz' preaching.

This is an attractively bound, reasonably priced, well-written, and excellently illustrated story deserving of the widest possible sale and reading both within and without Mennonitism. This might well be the most popular and helpful book published to date so far as our contribution to the ecumenical spirit is concerned. The point then and now is that in the search for Christian truth and unity, the social, cultural, political, or even ecclesiastical expediences cannot be given priority over loving obedience to Jesus Christ.

—Gerald C. Studer

The Hutterites in North America.

By John A. Hostetler and Gertrude Enders Huntington. Chicago, Ill.: Hold, Rinehart and Winston, 1967. Pp. 119. \$1.95.

This paperback book describes in intimate detail the day-to-day living patterns of this Christian communal group living in the Great Plains of the United States and Canada. The treatment of the factual data is personalistic so that the reader is able to empathize with the Hutterites as persons. *The Hutterites in North America* is an intriguing presentation throughout and combines a scientific description of a vast amount of detail with a warmly human tone that adds up to an eminently readable addition to the series entitled, "Case Studies in Cultural Anthropology."

The Hutterites represent a colorful combination of the rigidly tradi-

tional and the contemporary. They have their foibles too along with every other sub-group of society. While a modern dress for a Hutterite girl requires only about 5 yards of material, the traditional allotment of 9 yards is still passed on. And to insure that the colony standards are not violated, the householder must give consent to the cost of the material, and the preacher must consent to the colors. Again, twelve bottles of soft drink are allocated to school children under fourteen each quarter while persons over this age who prefer soft drinks to beer may obtain twice the number of bottles.

This four hundred year old Christian group has developed an amazingly complex and effective organization that reaches with its rules and attitudes into the most personal aspects of each member's life as well as out into the hierarchical relationships of the society's structure, not to mention its relationships to the "outside" world. Of course, abuses of the system exist but what matters most to the colonists is not that there are abuses but that there is a right pattern from which exceptions can be granted. The inherent logic of every detail of their thought and practice is "fool-proof" once their basic presuppositions are understood. This book for its size and scope comes nearer to laying bare the heart of the movement's amazing history of perseverance and growth than any other book known to this reviewer. And the shelf of studies being published concerning this people is steadily lengthening.

This series of Case Studies is edited by George and Louise Spindler. John A. Hostetler is Professor of Anthropology and Sociology at Temple University and Gertrude Enders Huntington is an anthropologist living in Ann Arbor, Michigan, where her husband teaches at the University of Michigan. A grant from the United States Office of Education made possible an extensive study of socialization in Hutterite Society from June, '62 to Sept. '65 through the sponsorship of Pennsylvania State University.

The first chapter deals with the Hutterian world view from several standpoints: of the universe, nature and supernature; of human nature and the outside world; of the ego and the relation of the sexes; of community and property; and finally of language and reality. The second chapter describes the colony life patterns both spatial and temporal, as well as the authority patterns concerning the bureaucratic organization, the male and female sub-

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BOOK REVIEWS

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cultures and the integration of church service and community integration.

Chapter three gives attention to such aspects of group life as "branching", consumption and distribution, production and resources, and attitudes toward property and reciprocity. Chapter four then analyzes the socialization and family patterns by sections on each major age grouping from birth to death with special treatment given to the understanding and significance of baptism, aging and death. Then the disruption patterns are isolated and described such as war, neighboring practices, land restrictions, English school, leadership failure, affluence and poverty, or defection. Finally a concluding chapter summarizes the genius of the culture.

In this reviewer's estimation, the book has only a very few minor flaws besides the scattered typographical errors. One is the omission, for example, of any elaboration regarding the titles and contents of the set of Hutterite books which are allotted a newly married couple. Again, on page 13, the authors say that "the words 'scripture' and 'sermon' are interchangeable in Hutterite usage" yet their definition of the concept of "Word of God" seems to require a differentiation between these concepts.

It is a great temptation to comment on many more of the curious Hutterite concepts and practices but it is far more important for the reader to reflect as he reads upon his own sense of values and attitudes in the light of the Hutterite doctrines and practices. In the majority of cases, these convictions are disturbingly Biblical and relevant even while they may sound naive and obsolete when superficially considered. Here is a variety of "communism" that goes on with no historic break while most communal experiments have become, in a few generations, nothing more than dim recollections.

The book has a bibliography of works cited but lacks an index. Holt, Rinehart and Winston are to be commended for publishing this series of studies in such an attractive, durable and inexpensive form. This volume also contains several maps and pictures at appropriate places throughout the book. For all who desire considerably more depth and extent of detail than that provided by Dr. Hostetler's 40 page

paperback, *Hutterite Life* (Herald Press, Scottdale, Pa.), this book fills the need admirably.

—Gerald C. Studer

Lost Fatherland. By John B. Toews, Scottdale, Pa.; Herald Press. 1967. 262 pp. \$6.95.

Lost Fatherland is the story of the Mennonite emigration from Soviet Russia, 1921-27. It is number 12 in the Mennonite Historical Society series "Studies in Anabaptist and Mennonite History" and is written by John B. Toews, a Canadian and the son of parents who participated in the mass emigration from Russia. He received his Ph.D. degree from the University of Colorado and attended also Fuller Theological Seminary. He is a historian by profession and in 1967 was a research fellow at the Institute for Research in the Humanities at the University of Wisconsin.

Lost Fatherland is the heart-rending story of innumerable delays, seemingly endless disappointment and grievous distresses. It is the account of a modern exodus, not without its series of miracles, but without the one grand miracle of God's intervention such as Moses and the Israelites witnessed. It confirms the adage that movements are the lengthened shadow of a man; the man in this instance is B. B. Janz and the grandfather of a close personal friend of this reviewer.

This book recounts one of the few mass movements ever sanctioned by the Soviet government. It seems noteworthy that this book is released just at the time the Soviet government has published a 221 page book on the Mennonites written by B. F. Krestjaninov that is filled with half-truth, misrepresentation, and seriously garbled interpretation, although Toews summarized the Russian government's attitude in 1921-27 by the statement: "In actuality most of the better-informed members of the Kharkov and Moscow governments were rather well disposed towards the Mennonites and looked upon settlements as vital links in the reconstruction of Soviet agriculture."

Janz, judging from the numerous excerpts quoted throughout this narrative, was a gifted and eloquent chronicler of feelings and events. The one most serious criticism that this reviewer would have of this book is that the twenty-two letters included in an appendix are not translated from the original German into English. This is most unfortunate for nothing of this story should be inaccessible to its English audi-

ence even if many of the emigrants and their descendants are proficient in the German. If the German must be printed, an English translation should accompany it. It is hoped that the Mennonite Historical Society will seriously consider the alteration of its policy in this matter as at least one major denominational publishing house has done in reference to its historical publications.

The stature of B. B. Janz comes through as that of an amazingly astute and a remarkably patient Christian statesman whose sacrifice for his brethren is described in words that, were it not for the facts, would certainly be considered exaggeration. Harassed by the government officials, at times suspicioned and accused by those he was working most diligently to help, he none the less had the grace to persist untiringly in the cause of emigration to which he was so uncompromisingly committed. Janz was certain that the only solution to the problems facing the Russian Mennonites was emigration. It is appropriate that a large portrait picture taken in 1963 of Janz (who died in 1965) is included along with many other fine photographs illustrating this story.

I cannot recommend this book too highly either to the serious student of history or to the average reader who seek only an unusually good and true story. Those who desire greater detail may avail themselves of the books by Smith and Epp concerning this same historic movement. This book could have been enhanced a bit more in its usefulness to the historian had the index been made more comprehensive so as to include such incidental as well as key words and references as Doukhobor, credit, and the like. The whole matter of credit, a prominent factor in this story, is perhaps inadequately described for the majority of this book's readership.

Several passing references are made which this reviewer hopes someone will research further. One example is the reference to the Mennonites who in the fall of 1928 began crossing into China, Afghanistan, Manchuria, Persia and Turkey.

This book is a carefully written, thoroughly documented, and well bound and illustrated contribution to Mennonite historiography—a worthy addition to the Series to which it belongs.

—Gerald C. Studer

The Ontario Mennonite Women's Missionary and Service Auxiliary held its 50th anniversary in May 1967.

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MENNONITE YOUNG PEOPLE AROUND 1900

The picture to the left is labeled the Elkhart Institute Ladies' Quartette. The young women on the picture are identified on the back of the picture as Lavona Berkey, Adeline Brunk, Anna Holdeman, and Fannie Coffman. These persons were in attendance at the Elkhart Institute, Elkhart, Indiana, during the years around the turn of the century. All four were listed as alumni of the Elkhart Institute in a roster of names published in 1904. The portrait to the right is the wedding picture of Gilbert Bergey and Angeline (Martin) Bergey, of New Dundee, Ontario, taken in 1902. They were both members of the Blenheim Mennonite Church (Ontario Conference) at the time of their marriage. Both pictures illustrate the clothing which Mennonite young people wore in Ontario and Indiana at the beginning of this century. M.G.

Germantown: Its Mennonite Beginning

MAXFORD DUGAW

At 6119 Germantown Avenue in Philadelphia there is a sign on the gatepost telling passers-by that the small stone structure beyond the ornate fence is the Germantown Mennonite Meeting House. In front of this peaceful place of worship the weathered tombstones stand with the straight and silent dignity of death. A natural uncut rock in the midst of the old burying-ground bears a commemorative plaque to William Rittenhouse, prime leader in the Germantown organization of the first Mennonite Church in America. He was elected as its first minister in 1690, two years after his arrival in the "little province" five

miles up the Indian path from William Penn's Green Countrie Towne.

On a Sunday morning, despite trolleys railing up the hill and jets streaking the sky, the materialistic world is far away as one sits in Christian fellowship with a tiny but devout congregation. For one exception, the wooden pews were crafted in 1770 for this new meeting house which replaced the original log-cabin house. The exception is a back pew, once a reading desk for pupils of Christopher Dock, illustrious pioneer educator who conducted classes in the early Mennonite meeting houses. Also a worthy object for close scrutiny is a small, un-

pretentious communion table before the pulpit. Upon it, in the Germantown house of Thones Kunders, the first official protest against slavery was signed by Mennonites and Quakers in 1688.

Five hard but rewarding years had passed since that October day in 1683 when *The Concord* came into port carrying the first German settlers to this land called America. Thirteen men and their families came down the gangplank, a weary lot after many weeks at sea. They were Mennonites and Mennonite-Quakers from the German village of Crefeld. A glance at the passenger list and one would have thought it a boat from The Netherlands, for all were of Dutch name.

(Continued on Next Page)

GERMANTOWN

(Continued from Page 1)

A baby, born to the Johannes Bleickers upon the stormy seas, perhaps to replace the lost member who had not been strong enough to endure the hardships, commenced to cry and the young mother clutched the tiny bundle closer to her bosom. At the same moment an old woman did likewise with a large book. It was the *Martyrs' Mirror*. In it were recorded many of the names of the thousands of believers executed at the hands of the Lutherans, Reformers, Catholics and the State. Michael Sattler, an ex-monk, was among the listed names executed in 1525. *Martyrs' Mirror* gives this account of his death, words of the court's decree:

"He shall be delivered to the executioner who shall lead him to the place of execution and cut out his tongue, and then throw him upon a wagon and then tear his body twice with red-hot tongs, and after he has been brought within the gate, he shall be pinched five times in the same manner."

To understand more fully the sort of folks these first German settlers were, let us take a long journey back to sixteenth-century Switzerland and the beginnings of the Anabaptist Movement.

Forerunners of the movement consisted of a small radical group, members of the Lutheran and Zwinglian Reformation grown discontent. A total division of Church and State was sought, thus advancing their crusade for religious toleration and the protection of every man's God-given right to follow the dictates of his own creed.

Believing in adult baptism by confession of faith only, these Christians fervently resisted infant baptism, an outward cause of much of their persecution. Anabaptist, the name of the religious sect, was derived from this belief. However, it was coined by dissenters; the people referred to themselves as "Swiss Brethren."

In little time the Anabaptist Movement spread throughout Middle Europe with hardly a refuge anywhere long safe from slaughtering Church and State authorities whose mission it was to stamp out the entire religious rebellion.

To be just, several fanatical sects sprang forth during the same period which preached the Millenium and waged war upon all those who did

not come round to their way of spiritual vision. Unfortunately the authorities linked these with the Anabaptist Movement. Mad renegade sects were quick to disintegrate, and it seems their only reason for existence was to soil the name of the God-fearing Anabaptist who preached that love was the ruling force and held a sword not even in his own defense.

Those naive enough to think blood and tyranny could quell this zealous outburst were not reckoning upon the strong leadership of such men as Menno Simons, a Dutch priest who, at forty, his conscience no longer possible to subdue, renounced the Catholic Church and joined the fugitives of the Anabaptist Movement. Ordained as a minister, Menno later married, sired several children and was so devoted to the cause of religious freedom and the establishment of a church strictly adhering to Christ's teachings that his followers came to be called the Mennonites.

In one of his many literary works, with the lyrical aid of Micah 4:3, he describes the true Christians:

"They are the children of peace, who have beaten their swords into plowshares and their spears into pruning hooks, and know no war."

And these true Christians on that long-ago October day did not dally upon the dock long. The voyage and land payment had depleted their savings. Without William Penn's generous assistance, that first winter would have been a mournful one.

One immediately thinks of the Mennonites as a rural people, and indeed fine farmers were later to make Pennsylvania Dutchland the top agricultural area of the country, but these first settlers were weavers, and Germantown founder Pastorius, himself a scholarly product of the finest universities of Europe and ill-equipped for taming a wilderness, had a difficult time helping these German weavers fell trees and raise up rustic log cabins to stay the coming cold. There were also road clearings to make.

Once these major tasks were accomplished, history was made with the setting up of the first looms, the modest beginning which eventually would make Germantown the textile center of the New World. *Mennist feine*, or Mennonite fine linen,

became one of the first coveted status symbols of the discriminating lady throughout the Colonies and England as well. However, this industry was slow to bloom. The seventeenth-century immigrants had brought with them a two-year supply of clothing and yard goods.

Meantime, what were they to do? These weavers were artists in their special craft, but knew nothing of farming or other livelihoods. Pastorius and Penn got their heads together. Grape Culture! The land and seasons were not amiss to Penn's suggestion. And so, textiles and grapes.

1690 proved a bountiful year for William Rittenhouse. In addition to becoming the first Mennonite preacher in America, he built the first paper mill. For many years the water seal of Rittenhouse Paper Mill on the Wissahicon marked the pages of all New York and Philadelphia publications. Paper completed the tri-industrial picture of early Germantown.

The Mennonites, Quakers and other Christians worshiped in a community meeting house for several years. With the coming of other settlers, slowly the various sects built their individual places of worship. The Mennonites built their log house in 1708, replacing it with the present stone structure in 1770.

This is the story of the Mennonites, the founding of a town and of a church. Many others were still to come, forming the first churches of their faiths upon these shores.

Along Germantown Road these people planted peach trees. They are no more. No more do spring-time blossoms scent the air deliciously along the road from the Quaker town and up the hill to the village Green. But look and you will see the meeting house. And Penn's promise remains as sweet.

—Philadelphia, Pa.

Irvin B. Horst delivered his inaugural lecture on "Erasmus, the Anabaptists and the Problem of Religious Unity" on October 16, 1967, before the University of Amsterdam and the Seminary of the Algemene Doopsgezinde Sociëteit upon the acceptance of the Professorship Extraordinary in Anabaptist History. A 32 page booklet containing the address has been published by H. D. Tjeenk Willink en Zoon, Haarlem, Netherlands.

Preliminary Developments for the Young People's Conference in France in 1919, Part II

J. C. MEYER

The questions below were sent out to ordained and lay members of the Mennonite Church in America according to a plan developed in the Conference of Mennonite relief workers at Neuville, France, March 30, 1919.

1. "What is the relation of the individual to the Church?"

2. "Should the church at large or a few control the activities of the church?"

3. "What should be the church's attitude toward her present educational institutions and toward Christian education in general?"

4. "Should the church interest herself in an aggressive social and mission program for the world as opposed to the policy of isolation and apparent lack of interest in the evils of the world?"

5. "Should the young people of the church be trusted to effect some permanent organization aiming to discuss, on an open platform, the above and related questions, with a view of acting on their religious convictions?"

The replies to the questions came from ten different states, and were summarized in a paper given at the Clermont Conference in June. The original replies were being brought home by the man who had summarized them but were lost in the passage. A correspondent wrote to me from Elkhart, Indiana, June 21, 1919, to inform me that, "Your letters . . . sent to the bishops and ministers caused quite an excitement." He was referring to the letters in general rather than those which I myself had sent.

Just before our meeting of March 30, 1919, the Mennonite Board of Education had met in Goshen, Indiana. The news of the action taken soon reached us. Officially the board assumed partial responsibility for the financial crisis which had brought the resignations of Jonas S. Hartzler late in 1917, and of John E. Hartzler in 1918, of the Goshen College administration. The action of the board was interpreted by the young men in France as the downgrading of Goshen College from which a number of them had credits or degrees. At all events, the young men felt that the financial deficits of the *Gospel Herald* and of the Mission Board had not brought similar drastic action in the programs of these other agencies. This gave

cause for misinterpretation, to say the least. Moreover, when it chose presidents for Hesston and Goshen colleges who had not completed the work for the college degree, it added to the growing lack of confidence in its competence. One of my correspondents reported that two of the men who stood out against the action would likely be dropped from the Board of Education. That again was good prophecy. By the emphasis on the "Scriptural garb" and the position taken by the church in all her district conferences it was possible to alienate and to drive a large number of trained people out of the churches.

The action of the Board of Education was a matter of concern for the men in France and their friends at home whose teaching and other positions were involved. For those of us who had covered the Goshen degree by degrees from universities our concern was for those not so protected. In helping some of those in trouble I discovered that one teachers' agency had learned that Goshen men and women "get things done." They were glad to recommend them. State and local standards for the training of teachers were involved in Ohio, Illinois, California, and other states.

In Ohio there was no merger between the Mennonites and the Amish Mennonites for another decade. But in 1919 pressure was placed on the Zion and the Chapel Mennonite congregations to conform to the practices of the more conservative portion of the Mennonite Church. During the next five years both were "disowned" and closed forever.¹

Another matter of interest to a number of the men in France and their friends in America was the possibility of contacting European Mennonites with a view to bringing about cooperation on a world basis. The heads of our Friends' Unit in France gave the impression that they were very much interested in such international contacts and encouraged us to take time for them. That was especially true after we had made such an excellent record in setting up the prefabricated houses. For our long week end at Easter, J. R. Allgyer and I decided to visit the large Amish Mennonite commu-

nity in the region of Belfort and Montbeliard, France. Both of us were elected officers of the Haverford relief organization. I had invitations from four families. Three of the families had relatives in America and some of the folks had been in America. Most of the older folks still spoke the Alsatian dialect, my mother tongue, in addition to the French and German languages.

We spent Saturday evening at the home of the widow Kennel, the sister of Mrs. Daniel Graber of my home community and congregation. That widow was the mother of Pierre Kennel, an ordained minister, who was living in exile in Switzerland because he refused to answer the call for the French army during the war. Her daughter Anna was the wife of Pierre Sommer, an ordained leader of the French church for the next thirty years, after which his son-in-law, Pierre Widmer, became his successor. Widmer was one of the two brethren from that church who attended the first Mennonite World Conference held in America in 1948. Sommer was very much interested in our plans for a Young People's Conference and in cooperation with American Mennonites. He not only agreed to come and to participate, but he suggested that we contact two Swiss Mennonite ministers and invite them to come. In due time I wrote to Jean Widmer and David Ummel and both seemed ready and willing to come if the border would no longer be closed by that time. It would have been an interesting experience for some of us to have our relief commission work in cooperation with the French and Swiss Mennonites as these folks suggested. One suggestion was to make the headquarters in Switzerland for relief work in Central Europe. The suggestion that "Bro. Kifer" who "is well informed about conditions among Mennonites in Europe," and that "the Swiss brethren would greatly appreciate a visit and an investigation of conditions," was sent to the Relief Commission in a letter dated April 3, 1919.² After most of the money had been tied up in other projects, the president of the Relief Commission wrote to me on October 11, 1919, asking, "what plans if any were on foot to make some investigations in Austria or Germany for giving some relief?" By that time I had been called home to serve on the faculty of Goshen College. Then

¹ For the documents see the *Christian Exponent* 8/6 1924; 4/24, 5/8 and 5/22, 1925 and also and especially 5/21, 1926. My earlier information came in a letter while I was in France.

² Contributions of about \$400,000 had been made from January 1918 to April 1919, according to a letter to the writer from G. L. Bender, dated April 4, 1919.

CONFERENCE IN FRANCE

(Continued from Page 3)

about a year later in a letter dated November 8, 1920, he raised the question of Russian relief but added that "we will not have millions to expend." The reader may be tempted to conclude that the Commission was now open for advice or suggestions on doing relief work, but the money had been spent without getting any kind of permanent work established. The Relief Conference at Kalona, Iowa, June 3, 1919, expressed its "disapproval of the prevalent liberal and socialistic tendencies", etc., thus seemingly indicating that its workers were to preach "The American Way" of capitalism. Many of our informed people did not think the brethren were qualified to judge political, social, and economic doctrines. When the Russian official asked A. J. Miller, the American Mennonite in charge of Mennonite relief in Russia, whether his plan was to feed only Mennonites he replied that he had come to feed the hungry regardless of their social or political affiliation. He might have fed even a "Samaritan!"

I did not fail to warn Bishop Sommer that the leaders in the Mennonite Church in America were stressing the "Scriptural garb" which might interfere with support for him as the traveling evangelist for the French Amish Mennonites. My impression was he did not appreciate the gravity of the implication. In addition there was opposition to a permanent relief organization such as President George Lapp of Goshen College and those of us in France hoped for. As late as December 1919 there was emphasis in the *Gospel Herald* on the idea that relief is not needed except in time of war or immediately after. It took approximately half a century until our people understood that, "The danger of separating the transcendent word and the needs of the whole person is hard upon us."³ We had the idea but did not express it in sophisticated language. In November 1917 the editor of the *Gospel Herald* sent out a hundred letters to get opinion on whether there should be money contributed for war sufferers' relief. By 1967 the church in general may have accepted the conclusion that our "Mission Is One." It was

now good doctrine since the new discovery of Matt. 25:31-46.⁴

This seeming digression may help the reader to appreciate the atmosphere in which we approached Bishop Sommer as well as that of the Young People's Conference program.

J. R. Allgyer and I participated in the Easter communion service in the Montbeliard church where we met members with the following names: Amstutz, Graber, Kennel, Luginbill, Miller, Richard, Roth, Sommer, Widmer, and a few others. We also met a Goldschmidt from Alsace who might well have been the bishop or elder in the Basel congregation. At least later in July, Bishop S. E. Allgyer, the father of J. R., conferred with the Fritz Goldschmidt⁵ after the border guard permitted it by a special concession for the border was closed.

Late in April the news began to come to me in letters from four members of the Relief Commission, informing us that two men from our list had been appointed to visit us. Both were Ohio Amish Mennonites and came from the congregations from which fourteen of the fifty who attended the Conference came. The reader may wonder why four separate letters were needed. Writing for the group I had made it clear that we wanted to know what action the Relief Commission had taken so in case the commission refused to act we could decide what further action we would take. I had reminded one member that twice before he had delayed replying so long that I took a matter up with another member. Even with the four letters we still could not determine when we could expect the two brethren.

Our committees got busy arranging the program which was to be printed in Paris. For that we need-

⁴ Harold Bauman in *Gospel Herald*, June 14, 1966, p. 528. In his correspondence with the writer in January 1919, the editor of the *Herald* emphasized Matt. 28:18-20 and Galatians 6:10 but seemingly studiously avoided Matt. 25:31 f. which those of us who had had camp experience thought important for those who claimed to be non-resistant. Moreover, we included as of the "household of faith" some who did not wear the "Scriptural garb." No doubt Bauman is correct in attributing the reason for the difference in emphasis in part to the "Fundamentalist doctrines" which had crept into the Mennonite congregations. We did not exclude Europeans from the "household of faith." In the camps and in France we were far more ecumenical than the powers that ruled the church at home seemed to be.

⁵ For the Basel congregations see the *Mennonite Encyclopedia* I, 246, 247. For the Goldschmidts see *ME* II, 258-259. The name is found connected with early Anabaptists and later with the Amish Mennonites in Alsace and America.

ed time, so our secretary ordered the programs so early that we had to change the date later. Thus the date printed on the program was one week earlier than the actual date of the Clermont Conference. We wanted the programs early for another reason. As I wrote to a correspondent, we wanted to send about 971 of the 1000 to interested folks in America, from Pennsylvania to Oregon, and to interested people in France, Switzerland, and the Netherlands.

During the month of May those who were to participate in the program were busy preparing the papers, but there was no thought of having them printed for all who run to read. They were prepared for the small intimate group discussion. It was at Bishop S. E. Allgyer's suggestion, which we might well have taken as a challenge to state our ideas without fear or favor, that we arranged to print the papers. He seemed to give some assurance that we need not worry about paying for the 1000 copies. Three of us were chosen to edit the material. One was a representative of the Tabor and Bethel College groups, one was from the Lancaster group, and one was from the Ohio and Eastern Amish Mennonite group. None was from the strictly Mennonite or the merged conference group as such. The Amish Mennonite saw the document through the press and when the Scottdale authorities were reluctant when it came to send out the documents, he assumed the responsibility for having them mailed after getting the names and addresses of those who were to receive them. Members of the group in France were invited to send in their list of names. Most of the lists are still available. French, Dutch, and Swiss Mennonites called for copies. A copy was sent to Romain Rolland who at the time was an exile in Switzerland. Another went to Professor Nicolai of the University of Berlin. The orders for these came from Pierre Kennel who himself was an exile in Switzerland. The document has become one of interest in Mennonite colleges. An effort is being made to secure a copy for one Mennonite library. If any reader has a copy and is willing to sell it please inform the archivist, or the writer.

The Red Top Mennonite Church, Bloomfield, Montana, published a 32 page history in 1967 for its fiftieth anniversary held on July 9, 1967. Besides the history of the congregation, the booklet presents nine pages of pictures.

³ Harold Bauman in the *Mission-Service Newsletter*, August-September, 1966.

The Earliest Stages of Sunday Schools in the Groffdale-Metzlers District

NOAH H. MACK

In approaching the history of the Sunday School work in its earliest stages of the Lancaster Conference of the Mennonite church it might be interesting to make mention historically of some of the early effects and movements of Sunday School, in our churches, and not only in the Mennonite but also in some of the more popular sects and what influence and effects they had in those days on the Mennonite churches.

When the neighboring churches to the Mennonites had opened Sunday Schools, especially in outlying districts, Mennonite children were attracted to these schools. Consequently many were led away from the church into other societies. Quite a number of congregations, dwindled and finally ceased to exist that might be named, some at the edge of Mennonite communities.

This situation caused concern among the farsighted of the brethren. They considered the matter dangerous to the welfare of the church, not merely as to numbers, but also spiritually. The public schools also were a threatening feature noticed by some; but that was passed by at the time.

About the year 1867 I accompanied a neighboring boy to a Lutheran and a Reformed church, each occupying on alternating Sundays. When a little older, I sometimes attended the Evangelical Sunday School not far from our home. In the city churches Sunday Schools were held still earlier. We notice by these facts that Sunday Schools were held all around Mennonite communities. The Mennonites had their first efforts in Sunday School work in school houses. When sentiment became sufficiently changed and thought safe and would not cause too much trouble, they moved their Sunday Schools to the church-houses.

When I was about fourteen years of age, I accompanied my uncle to visit another uncle near the Franconia meeting house. We found them having Sunday School, so called, in the schoolhouse near the church on a Saturday afternoon.

In 1893 they opened Sunday School at Weaverland in the midst of great opposition. The Sunday School was held in the school house near the church. The separation of the church came in the fall of the year when Sunday School was opened in the spring. The Sunday School was one of the main griev-

ances of the seceding church. In the Bowmansville district the sentiment was real favorable to Sunday School; so they opened there without any noticeable opposition.

Bro. Jacob N. Brubaker got his impression of Sunday School work in the spring of 1862 when he was held up in Philadelphia on some business transaction which caused him to stay in the city over Sunday. On this occasion he took the opportunity to visit the Episcopal Sunday School where he was much impressed with the possibilities of S. S. work, if conducted in a proper way in our non-conforming churches. During the summer of 1863, he conducted a Sunday School in a school house near his home. This school was a success and continued into the third summer when Bro. Brubaker was ordained to the ministry. Heeding the advice of the brethren, he closed the school taking more definite charge of the work he was lately ordained to.

No permanent Sunday School work was started in the '60's. The effect of Bro. Brubaker's work was quite marked and became a stimulant to increase the sentiment in favor of permanent Sunday School work in the church. Bro. Brubaker became closely associated with the brethren Benj. Herr and Amos Herr, who were also S. S. minded; and thus the matter of S. S. work soon became a live question in the Lancaster conference.

Sunday School now became the prevailing topic throughout the churches. Wherever brethren congregated S. S. was soon mentioned and discussed pro and con. Between the years 1880 and 1900, more than fifty S. S. were organized.

The year 1896 was the banner year as to the number of schools organized in one year, there being eight schools organized that year.

Early during the year above mentioned, the S. S. sentiment became so strong that some of the brethren felt it was about time to make effort towards having a Sunday School opened in the Groffdale congregation. A few of the brethren invited the writer one Sunday morning to accompany them into the council room to make request for the opening of a Sunday School in the Groffdale congregation. Though much in favor of the move, I felt better not, for I had previously promised to lead in the work if called upon to do so. I feared that

the thought might arise among some of the brethren that I might be working for self-interest. The brethren, referred to above, made request to the ministers and the ministers in turn called for a council. The counsel, soon being taken, resulted favorable.

The result of the election of officers to conduct the school is recorded in one of a number of books which are still preserved, also prized very highly.

The result of the election, copied from one of the above mentioned books, reads as follows:

"Sunday School was first organized at Groffdale in the spring of 1896.

Bro. Noah Mack.....Supt.
Bro. Ezra Weaver...Ass't Supt.
Bro. Benj. Wenger...Secretary
Bro. Martin Weaver..Chorister

The School this year numbered about 160 all told officers, teachers and scholars. The Sunday School was greatly blessed this year and a large number of the young people accepted Christ. The school was open this year for six months.

In the spring of 1897 Noah Mack was elected Supt.

Ezra Weaver.....Ass't Supt.
Benj. Wenger.....Secretary
David H. Martin.....Treasurer

After Bro. Martin Weaver's death, David Martin was elected chorister. The Sunday School was nearly as strong as the previous year and was open for nine months.

In the spring of 1898 Noah Mack was elected Supt.

Benj. Buckwalter...Ass't Supt.
Henry Benner.....Secretary
David H. Martin.....Treasurer
Elam Landis.....Chorister

This year the school was somewhat smaller than the previous two years and was open nine months. In the spring of 1899 Noah Mack was elected Supt. Henry Benner ass't Supt. Noah Nolt secretary. David H. Martin Treas. Elam Landis Chorister. This year records were kept for the time which will show the standing of the school."

Not all of the members were in favor of the S. S., so it was necessary to move cautiously. There was a demand on the part of some that the S. S. be in session early so as not to interfere with the regular service. We opened the school at 8:30 and dismissed at 9:30 and it seemed that nobody complained about it. It also seemed that all enjoyed it, as young and old were well on time for the S. S. The first year the school was continued six

(Continued on Page 6)

GROFFDALE-METZLERS

(Continued from Page 5)

months, then for nine months. In the year 1900 the school continued the whole year on alternate Sundays and from 1900 to 1945 the school was conducted on alternate Sundays and also at Metzlers.

There were those among the number that were in favor of S. S. who were rather timid and afraid that children might not come in sufficient numbers to make a success. A sister asked me whether I thought there would be fifty children to attend. "Yes," I said, "I believe there will be seventy-five, at least." But to the surprise of most everybody, there was a real rush for Sunday School. Right from the beginning the school numbered about 160. The highest attendance during the first summer was 176, pupils, teachers, and officers all told.

At one time I remember there was a sister present, who after dismissal came to me and said, "You have a flourishing S. S. You can well be proud of your work here." I smiled and did not know what to say for I did not want to be proud, but humble. Later after I had the thing thought through, I would answer, we rejoice.

The Metzlers congregation, after seeing the enthusiasm at Groffdale, also wanted a Sunday School. So in a short time they too had a school running with much interest; but I am not prepared to give much of a record.

The Sunday School, having been organized at both the Groffdale and the Metzlers congregations, at once became the source of creating a greater interest in the church especially among the younger portion of the congregations.

A few of the causes for the lack of interest among the young people in the church services before this time might be mentioned. Fifty or more years ago the preaching was all in German. The young were not taught the German, but all or nearly all were taught only English. At the close of each service the hymn books (all German) were gathered and set on the singer table. They were rather short in number. At the next service these books were handed out to those who would reach out for one when the books came along.

The young people and some not so young, not knowing the German, took no part in the singing and usually stood outside, weather permitting, then coming in when preaching would begin. With this condition and manner of service having existed for many years, one

can well understand why the interest and spirit had dwindled to so low a degree.

About the year '84 my brother and sister had come to visit us. On Sunday morning they accompanied us to the service. My sister was seated with a younger one of the community who said to my sister when she took a German hymn book, "O nemst du en buch (Oh do you take a book.)" She was greatly surprised at the thought of a young person taking a hymn book, a thing not to be thought of by the young people of that congregation.

Some of the older folks were annoyed at the array of dressy girls, as most of the daughters of Mennonite people were unconverted and dressy. An elderly sister one Sunday morning, as she glanced at the array of dressy girls who filled that section of the meeting house, said to Sister Mack "O was en hochmuth wer mauk de fuhrer Sei" (O what a pride. Who would want to be a leader here). The dear sister could not visualize the value of getting these dressy girls under the influence of the church and under the sound of the gospel.

And what a change was brought about in a few short months before fall came, when 45 young souls were received into fellowship at Groffdale and 15 at Metzlers.

The S. S. was not the only means whereby this great change was brought about. A few English preachers came around and visited our congregations. Bro. A. D. Wenger, who is yet remembered by many, was then a young minister and a gifted evangelist. He came among us and got hold on the unconverted young folks among us and being a personal worker did a great work by visitation in the homes. He told me at one time that the young folks were so tender and responsive in a way as he had not seen it before.

Series of meetings were not then allowed in the Lancaster Conference district. There were many unconverted young people among us at that time, and throughout the church the spirit of revival took hold in many congregations in the conf. district. It was estimated that about 500 converts were gathered into the various congregations throughout Lancaster Co. During that season of in-gathering, a great shock to the young people drove conviction to many of the converts and many of them to come to a decision. The shock referred to was a young couple who were caught by a train at the Bird-in-Hand crossing and were instantly killed.

There were many things to experience in getting started and afterwards get stabilized and settled sufficiently to work harmoniously and effectively together. There were none that had at any time taught a S. S. class and the Supt. never had organized a S. S. It was suggested that we possibly call in an experienced Supt. to organize the school. But I thought it might work better if we undertook that work among ourselves, as I myself had 18 years experience in organizing day schools. I felt that we would get along better ourselves. We got through with the organization without any trouble.

I suggested that all the brethren and sisters who would be appointed should take their place assigned, and if sooner or later they found the work on their part was not satisfactory or not pleasing to themselves, they should report and an adjustment would be made and the one appointed would be released. There was only one or two who were not happy in their assignment and were released.

For a little while there was some friction about the election of officers for the school, as some seemed to see that there was a possibility to take advantage by nominating. That difficulty was overcome by voting without nominating. However, after a while when all had become accustomed to laboring together, the former system of voting was used.

Mention was made at the time that it would be better to have no S. S. than to have such differences; but I comforted myself and others that I felt by working together in the yoke of service, we learn to know ourselves better and improve our fellowship together. I feel to this day that the S. S. is quite a help along the line of preparing for service both in the S. S. and otherwise in the church. And so it was the S. S. work moved harmoniously and generously during these years since.

The increased interest in the church also caused the church attendance to rapidly increase. At Metzlers the attendance was so enlarged that a new meeting house was built, 40 by 62 in size, in 1897. It may be interesting to know of the great change in prices between then and now. Having been one of the building committee I remember fairly well about that feature of the service. The total cost of Metzler's church house was \$2,650. Folks now can hardly believe it.

The Groffdale congregation continued for 12 years in their old M.H. In 1909 they built a new M.H. of higher priced material. It was 54 by 85 in size and cost about

\$———, time and material all being considerably higher in price. Some years ago an addition was built to it making special room for S. S. rooms, the church building now being about 109 feet long with modern conveniences installed.

At the request of a few of the Groffdale brethren I undertook to make this writeup. It may not be just as was expected, not having a pen fit to write with, so I tried the typewriter which I have not used for some time. I beg pardon for imperfections.

I want to state too that a few things I gleaned from Bro. M. G. Weaver's History.

—February 15, 1946

(The above article was contributed by S. S. Wenger. M.G.)

Horsch Essay Contest

In the seminary and postgraduate division of the John Horsch Mennonite History Contest for 1966-67, the papers listed below were awarded prizes. Clayton Beyler of Hesston, Kansas, served as chairman of the board of three judges.

CLASS I

First: "A Study of Menno Simon's Christology," by Dwight Y. King, Cambridge, Massachusetts.

Second: "Getting Acquainted with Martyrs' Mirror," by Joseph Hertzler, Iowa City, Iowa.

Third: "A Comparison of the Pacifism of Culvert C. Rutenber and Guy F. Hershberger," by Ching-Ho Lin, Mennonite Christian Hospital, Meilun, Hualien, Taiwan.

Melvin Gingerich
Contest Manager

Irvin B. Horst's *Anabaptism and the English Reformation to 1558* was published in 1967 by B. de Graaf, Zuideinde 40, Nieuwkoop, Netherlands.

Virgil Miller of the Bluffton College faculty, Bluffton, Ohio, is doing research on the Amish Mennonite immigration of the 18th century.

Wayne Miller of Dearborn Heights, Michigan, is doing a doctoral dissertation at the University of Michigan on "Amish Educational Achievement and Parochial School Objectives."

Merle C. Rummel, Albany, Indiana, wrote a graduate paper at Ball State University on "The Brethren in the Anabaptist-Pietist Background."

Book Reviews

Christopher Dock: Colonial Schoolmaster. By Gerald C. Studer. Scottdale, Pa.: Herald Press. 1967. Pp. 445. \$8.95.

Christopher Dock was an eighteenth-century Mennonite schoolteacher in eastern Pennsylvania. Relatively unrecognized for more than a hundred years, he has received increasing attention from writers of educational history and philosophy. This teacher who has been called "far in advance of his time" is so well known to present-day Mennonite educators as to be a kind of "patron saint" to them.

Dock is best known for his treatise on *School Management (Schulordnung)*. In this essay he explains his methods of teaching and managing a classroom. Relatively few facts are available regarding his life. Many of these facts were first published in the biographical sketches by Pennypacker and Brumbaugh, but this book is the first time a complete biography and the writings of Dock have been brought together in one volume. Some new facts have also been uncovered by the author. Inasmuch as the Pennypacker and Brumbaugh works are not generally accessible, this book is particularly useful.

Gerald C. Studer has written this book as a labor of love to Christopher Dock, whom he learned to admire in his student days at Goshen College. This reviewer found no evidence that this admiration interfered with a fair and objective treatment of the subject.

Studer is to be commended for his careful research to gain facts about Dock's life where the available information is sketchy or nonexistent. Nowhere is this more evident than in his careful search of genealogical records to ascertain Dock's European origin. He is also objective and logical in his evaluation of the several conjectures made by other researchers of this matter. It is regrettable that the research yielded so few settled facts.

In this rather fruitless attempt lies what this reviewer considers a weakness of the book. So little information is known about much of Dock's life that the "biography" becomes a review of conjectures that substitute for facts, a history of the times, a description of typical colonial education in America, an essay on *Fractur* writings, and homilies by the author that express his own views on education.

Inasmuch as the account of Dock's dying on his knees praying for his

pupils has been widely described as "tradition" rather than documented fact, it was disappointing that the author did not deal with this problem. He writes the account of his death in narrative form that lacks the evidence of careful research that characterizes the rest of the biography.

The new translation of Dock's major writing by Mrs. Elizabeth Horsch Bender, the color plates of Dock's portrait by Schenck and of one of his *Fractur* writings adds to the value of the book. The binding is a work of art appropriate to the subject, but the quality of printing and of proofreading leave something to be desired.

This book is a worthwhile updating of information regarding an important American Mennonite educator. It is recommended as the best sourcebook available regarding Christopher Dock.

—J. Lester Brubaker

* * *

Salt and Light. By Eberhard Arnold. Rifton, N. Y.: Plough Publishing House. 1967. 325 pp. \$4.75.

"Light, like salt, does its task by consuming itself." This brief quotation is from a newly published collection of talks and writings on the Sermon on the Mount by Eberhard Arnold. This book does not constitute a systematic treatment of the sermon paragraph by paragraph. Rather these chapters have grown out of living experiences of the early years of life of the Society of Brothers, a communal group, founded by Arnold, whose life together began in Germany but is now centered in Rifton, New York, and Farmington, Pennsylvania.

Arnold was a modern Christian mystic whose penetrating understanding and expression of Christian truth was beaten out on the anvil of World War I and the common search with other German Christians for simplicity and integrity of life in a world where the organized Christian church gave many indications of having tragically compromised the essence of Christ's life and teachings. Arnold once said: "In this connection it became clear to me that the first Christian community in Jerusalem was more than a historical happening; rather, it was here that the Sermon on the Mount came to life." This conviction that communalism is a *sine qua non* of true Christianity permeates these writings and demands response from Christendom, unless we are willing to go on as the blind leading the blind.

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BOOK REVIEWS

(Continued from Page 7)

The book abounds in gems of thought:

"But the light that Jesus kindles is never exhausted merely in making a situation clear. Cold light has no part in the kingdom of God. . . . What matters is to live in God's heart and from God's heart. . . ."

"Only those deeds which come unforced and unintended from our inner nature should be regarded as good fruit."

"We often come closer to each other's hearts in an open, clear fight than in an indifferent, superficial and fleeting relationship."

And then too there are painful judgments:

" . . . The way people everywhere speak nowadays about the necessity of evil and about men's common bondage in guilt unquestionably leads to something like consent to involvement in guilt."

"You cannot serve ownership and love at the same time. . . . Whoever heaps up property or holds on to even the smallest private property for his own interest, while his brothers and fellow men are hungry and cold and can't keep a roof over their heads, has no love."

Arnold sounds prophetic concerning the peaceniks, demonstrations against racial injustices, the hippies, and the like when he says:

"Wherever human beings break down under the world's suffering, wherever hearts feel their own poverty and long for the Spirit, wherever the ardent revolutionary desire for social justice arises, wherever the passionate protest against war and bloodshed rings out, wherever people are persecuted because of their pacifism or their feeling for social justice, wherever purity of heart and genuine compassion are to be found—there they hear His footsteps in history, there they see the approach of His kingdom. . . ."

He alludes provocatively to reverence for all life and to his identification with his Anabaptist brethren. He refutes both the Communist charge that religion is an opiate of the people and those "seducers who look longingly at the other world so as to cast suspicion on this world." He sees far more deeply than to believe that the God of the coming kingdom of love is found simply by doing without money or having common property. He speaks eloquently of the inevitable soullessness of modern industry, its as-

sembly line production and its consequent dehumanizing of the worker. He declares unequivocally that big business by nature involves injustice and that money converts into matter every human relationship and that finally the only value left is money so that money becomes a commodity in itself instead of a means of barter, causing people to give up the heart-to-heart relationship and let banking take its place!

Such are the power and scope of these writings. It is doubtful that these chapters will ever truly be heard by those most needing to hear them precisely because the message is so painful that we either cannot bear them or resolutely refuse to act upon the knowledge and truth they contain. Christianity today as always is committed to a program of eating its cake and having it too.

Arnold has a vision of the coming kingdom which is quite another thing from the age-old controversy among conventional Christians as to whether Christ's return is pre or a-millennial. The easiest thing to do with this book is to review it and then lay it gently to rest in your library!

—Gerald C. Studer

Mennonite Research News and Notes

MELVIN GINGERICH

The West Liberty Mennonite Church, Conway, Kansas, has published a 96-page book entitled "The West Liberty Heritage, 1966." The author is Harold L. Eby and the printers are Park View Press, Harrisonburg, Virginia, who released it in 1967. Fifteen short chapters cover the various phases of the church's history and present activities. Seven of the charter members of this congregation came from Lagrange County, Indiana, from 1880 to 1882.

The Wooster, Ohio, *Daily Record* of February 13, 1968, carried a picture of the Reformed Mennonite Church, located at the intersection of County Roads 95 and 221, near Marshallville, Ohio. The accompanying article states that the congregation was organized in 1860 and that its present frame structure is the only meetinghouse the congregation has ever had.

The latest issue of *The Cumberland Valley Mennonite Historical Bulletin*, published in January 1968 with Clarence Shank as editor has a 52 page "Brief History of the Marion Mennonite Congregation." It contains pictures of their church buildings, brief biographies of church officials, a short history of

the activities of the congregation, lists of baptisms and of the present membership, a section on the outreach of the congregation, and other features. Copies may be obtained for \$1.50 from Clarence Shank, Marion, Pennsylvania 17235. The publishers are the Historical Committee of the Washington County, Maryland-Franklin County, Pennsylvania, Mennonite Historical Committee.

J. K. Zeman's book *The Anabaptists and the Czech Brethren in Moravia* is being published by Mouton, The Hague, Netherlands. Part of this study has been published under the title *Historical Topography of Moravian Anabaptism*. This 100 page book which gives much new information on Anabaptist groups in Moravia can be ordered for \$2.00 from the Mennonite Historical Society, Goshen, Indiana.

Paul Henkel writing on "Rev. Paul Henkel's Journal" in *Ohio Archeological and Historical Publications*, XXIII (1914), pp. 162-205 calls attention to Henkel's journey in 1806 where he traveled down the Kanawha River and stopped at the home of Widow Rufener, who was a member of a Mennonite congregation (p. 171). On his return he stopped at her home again (p. 196).

The Red Top Mennonite Church, Bloomfield, Montana, last year published its "50 Years of History of the Red Top Mennonite Church, 1917-1967." The book contains photographs of the leaders and of the meetinghouse, as well as a history of the congregation and a list of charter members and those received into the fellowship of the church during the fifty years. Copies can be obtained from the pastor, Elmer Borntrager, Bloomfield, Montana.

The Historical Library at Christopher Dock Mennonite School, Lansdale, Pennsylvania, has recently had a microfilm made of the Skippack Mennonite Church Alms Book, dating back to 1738 as well as the constitution and minutes of the John Oberholtzer group, dating from 1847, and also additional materials. The Archives of the Mennonite Church, at Goshen, Indiana, has purchased a copy of the film.

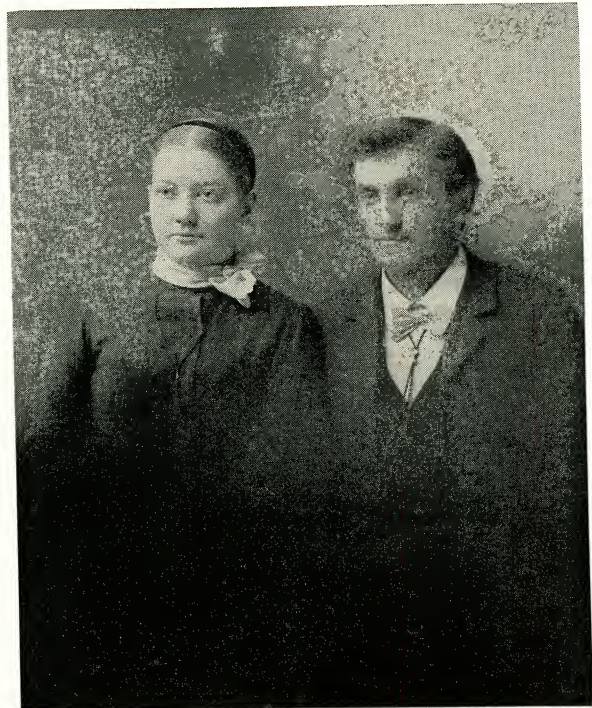
A sixteen page booklet covering the contents of the *Centennial Pageant 1867-1967* presented in September 1967 by the Mennonite Historical Society of Ontario is available from the Society at its headquarters in the Conrad Grebel College, Waterloo, Ontario. The booklet lists the officers of the organization, the pageant cast technical staff and business committee. This is followed by a one page summary of Mennonite history and an eleven page summary of the contents of the pageant.

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TWO IOWA AMISH MENNONITE COUPLES

On the left is the wedding picture of Jacob G. Roth (1871-1947) and Bertha (Wyse) Roth (1874-1949), who were married on July 29, 1892, and celebrated their golden wedding anniversary on July 29, 1942. They were members of the Sugar Creek Mennonite Church, Wayland, Iowa. Their children are Mina (Mrs. C. L. Graber), Verna (Mrs. Melvin Gingerich), and Arthur. On the right is the picture of John Gingerich (1877-1948) and Lydia (Reber) Gingerich (1880-1949). Their fathers were co-ministers in the Lower Deer Creek Amish Mennonite Church, Kalona, Iowa. They were married November 15, 1900, but the above picture was taken previous to their marriage. Five children were born to them, of whom Melvin, the editor of the *Bulletin*, is the oldest. The difference in costume in the two pictures reflects differences in the backgrounds of the two Iowa Amish Mennonite communities represented by these couples. The Wayland, Iowa, community was more progressive in its dress regulations than was the one at Kalona. Consequently one sees Mr. Roth wearing buttons on his coat while Mr. Gingerich still wears hooks and eyes. Mrs. Roth also had buttons on her dress while Mrs. Gingerich used pins to close her dress. M.G.

James Norman Kaufman

ALLEN G. MARTIN

Early Life

James Norman Kaufman was the fourth child of nine children to be born into the Jacob W. Kaufman family. He arrived on October 28, 1880, at the Kaufman farmhome between Johnstown and Davidsville, Pennsylvania. They were the fifth generation Kaufman family in America.

His father, Jacob W. Kaufman, was the son of John I. Kaufman and Margaret Wingard. His mother, Catherine Blough Kaufman was the daughter of Christian C. Blough and Polly Mishler Blough. Both families were typical rural farming folk who lived in the Johnstown area.

James Norman (in later years called J. N.) or just Norman became a motherless child at the age of eight when his mother died of typhoid fever. The historic Johnstown flood was over and the merchants were trying to get re-established and to salvage as much of their goods as possible. The Jacob W. Kaufmans helped clean yard material for the Fockler and Livergood Drygoods Store. It was believed that Mrs. Kaufman contacted the fatal disease in the handling of these goods. His older sister Maggie then fourteen, took the major responsibility of the house work. Jacob Kaufman again married in 1890, to

Caroline Blauch. A daughter Vinnie May was born to this marriage, and thus J. N. had one sister, six brothers, and a half-sister.

The religious atmosphere of the home was typical to that of an Old Order Amish home at this time. His parents were religious in the Amish sense and were not affected much by contemporary Evangelical Protestantism. J. N., along with his siblings, attended the Lutheran Church and Sunday school at Davidsville until he was fifteen years of age. None of the Kaufman children ever united with the Lutheran church.

In the later part of the nineteenth century there was a religious revival among American Mennonites. His great-grandfather donated the land for the Old Order Amish

(Continued on Next Page)

J. N. KAUFMAN

(Continued from Page 1)

Church which ultimately "evolved" into what is now the Kaufman Mennonite Church. Sunday Schools, Young People's meetings, and revival meetings were all aspects of this Spiritual awakening. At the age of fifteen Norman attended the Stahl Mennonite Church summer Sunday school. At the age of eighteen he accepted Christ as his Savior. He had felt he was a good moral person but Aaron Loucks, the evangelist, drove home the idea that "the devil often uses a good moral person to his advantage as well as the immoral person." Not wanting to be an agent of Satan, he made his decision. In the winter of 1898 he was baptized by Bishop Jonas Blauch and became a member of the Blough Mennonite Church.

His early formal education took place in the one room school house led by stern schoolmasters. He had all men teachers (with one exception) and often a new one each year. His school was rated the roughest in the Township and the teacher got five dollars a month more salary because of this fact. He was a good student and enjoyed the school work. He graduated from the eighth grade in 1896.

After graduation J. N. attended the local normal school where he acquired further knowledge of English, Math, Algebra and Latin and prepared to teach school in the fall. He passed the examination given by the County Superintendent and secured a job at the Foustwell School. He received \$30.00 per month for his work with 15 pupils in this rural school. He taught the following years at the Saylor School and the Miller School close to the Stahl Mennonite Church. He says he enjoyed teaching except for the discipline problems. He was somewhat of a perfectionist and expected good discipline. Besides teaching J. N. acquired experience as a carpenter on a summer gang as well as working in the timber industry.

As James Kaufman matured in years he also matured in his desire to serve Christ through the church. He was active in youth meetings and showed signs of leadership abilities in the church. In 1901 S. G. Shetler approached him concerning being ordained to the ministry in Western Maryland. Later J. N. Durr approached him with the possibility

of coming to the Rockton Mennonite Church in Clearfield County, Pa. Rockton was a small rural church with a membership of 35. On April 20, 1902, the congregation gave him a unanimous vote and J. N. was ordained that afternoon by Bishop J. N. Durr of the Southwestern Pennsylvania Conference, now known as the Allegheny Mennonite Conference.

Norman stayed with the Rockton Church for three years. He taught school for one year and did day farm labor the other years, and worked at the cider press and in the grist mill. He did much visitation work and was well accepted in the homes of the members. He made his home officially with the Henry Hummel family. He taught one term of local Normal School in 1904.

Foreign missions were something new in the Mennonite Church but a coming thing. J. A. Ressler returned from India on his first furlough and went about the Mennonite Church challenging young people for the work of missions in India. After his address at Rockton, J. N. Kaufman got up and said, "I hope that someday, someone from this church will go to India as a missionary." At the time he gave it little thought that he might be that "someone." However, his sister Maggie always thought that her brother would be a missionary or minister in some far off isolated spot. Shortly after that, the moderator of Southwestern Pennsylvania Conference, Aaron Loucks, came with the plea from A. R. Zook, president of the Mennonite Evangelizing and Benevolent Board in Elkhart, for workers for India. J. N. was recommended by the conference.

J. N. had the usual fears of such a task along with the feeling of unpreparedness. No one was really sure what the assignment really included. He attended the Short Bible Term at Goshen that winter as part of his preparation. His real orientation to India came through his acquaintance with Bro. I. R. Detweiler, a returned missionary to India, who was also at Goshen. J. N., still a single man, prepared for life's work in the kingdom of God in the far-off strange land of India.

Missionary to India

On March 4, 1905, James Norman Kaufman boarded a ship in New York City and started his month-long journey to India. In spite of the fact that he was all alone and

this was his first long trip, he looked forward to his new work. Due to uncertain communications he landed in Bombay with no one there to meet him. He was later met at Dhamtari station by J. A. Ressler who was then Superintendent of the American Mennonite Mission to India and taken to the field of service in Dhamtari.

The first assignment, of course, was to learn the language. He lived at the bungalow at Sundarganj and was instructed in the Hindi language by an excellent pandit. Someone had given him the sound advice, "You must break the back of the language the first year or it will break your back and your head—and your heart." He was later known as one of the best linguists the Mission has ever had. Diligent study gave him a mastery of the language. He taught his first Bible class after only six months of language study.

His first assignment was the supervision of the boys' orphanage at Sundarganj. After one year he assumed much of the responsibility for that station and was in complete charge after the death of Jacob Burkhart in 1906. Later the orphanage was transferred five miles away to the village of Rudri where he was in charge of the 200 boys, the church, and the carpenter trade school.

A notable event occurred in his life in 1906, when he contracted dysentery. After some useless effort to get rid of this malady, he was taken to the Bilaspur Hospital after a short stay with the General Conference Mennonite Mission of Champa. Here he recovered in several days, never to get the disease again. Reports were announced back home that he was ill and put on a boat to return home but died at sea. There was yet more work God had for Kaufman. He took a short sea trip to Rangoon before returning to his work at Rudri.

In the fall of 1908, Elsie Drange and Eva Harder came to India. Norman and Elsie had met before he had left the States and this acquaintance was strengthened by letters. On March 10, 1909, Brother George Lapp united James Norman Kaufman and Elsie Drange, daughter of Mr. and Mrs. John Drange, in holy wedlock. Many Indian friends attended this novel occasion. It was over so quickly that one Hindu gentleman said, "It wasn't worth coming for." After a short trip to

Champa they returned to work at the boys' orphanage at Rudri.

In 1908 he became acting assistant Superintendent while J. A. Ressler, the Superintendent, was off the field. This was indeed a great responsibility for one so young in years and experience. He very capably handled the job of transferring the Mission property deeds to the home office. This entailed much negotiating with government officials. He also did evangelistic and colportage work. During the years 1911-1913 they were stationed at Dhamtari where he was Secretary of the Indian Conference.

Finally his first furlough came and the Kaufman family, now numbering four, prepared to leave India in April 1914. The two additions of the family, Russel James, born at the hill station of Nainital on April 28, 1910, and Paul Albert, born October 3, 1913, at Sundargani, brought joy and delight as well as more responsibility. After spending some months visiting friends, relatives, and doing deputation preaching, the Kaufmans settled in Goshen, Indiana, where Norman enrolled as a freshman in the Summer Session with a major in Bible. They lived in the mission home at the corner of 8th Street and College Avenue in Goshen.

Going to college in those times with a growing family was not the easiest life. Many congregations helped in paying the tuition. He did deputation preaching almost every week-end receiving small gifts which enabled them to purchase food. They really learned the lessons of Faith. He received his B.A. degree in Bible in June of 1917 and was able to pay his few remaining school debts with the graduation gifts he received.

Back to India

In the fall of 1917 the family started across the country headed for Vancouver, Canada, as the port of departure. It was war time and travel was very uncertain. After a farewell at the Metamora, Illinois, congregation, they started their two-month long journey back to the fields of service in India. Due to governmental uncertainties, he never received his passport from the U. S. government until after he arrived in India. Again they learned many lessons of Faith. The Indian missionaries read in the *Gospel Herald* that the Kaufmans could not come to India because they could not get their permit. The next day they received a telegram from him in Ceylon saying "arrived safely."

He began the second term of service by being in charge of the Balodgahan Station. This included

the management of 750 acres of land, pastor of the church, and the widows' home supervised by Sister Kaufman. During the second term India experienced a crucial period. There was a famine in 1917, an influenza epidemic in 1918, and much political unrest. In 1921 there was a reorganization of the Mission and J. N. was appointed secretary. It was also during this time that he opened the Mohadi Station which was an outpost preaching point forty miles in the jungles. In 1922, Kathryn Ruth was born on May 22 at the Hill Station of Nainital. In 1925, they again returned home and spent most of this furlough around Lowpoint, Illinois. He spent most of the time in deputation work throughout Illinois, Michigan, Indiana, Kansas, and Oklahoma.

Third Term

In the spring of 1926 they again returned to India, this time with a group of missionaries and without their oldest son Russel, who remained in Illinois for high school.

He was again located at the Mohadi Station in evangelistic work. There was much shifting around of mission personnel. He was again elected Secretary of the Mission and given power of attorney and appointed treasurer. In 1929 they stayed in Dhamtari for administrative work and as principal of the high school. He was also in charge of the Old Men's House and the Carpenter's School. This work brought him in constant contact with Indian government officials since the Indian government gave financial support for the schools. He was later pastor of the Sundarganj Church. He still had time for such hobbies as hunting. The Third Term was ended in 1934 and they returned to Portland, Oregon, for a year to be with their son Russel.

Work in Illinois

In 1935, after the death of his father, they moved to Illinois. They lived south of Peoria while J. N. was pastor of the Pleasant Hill Congregation near Morton, Illinois, where he served until 1945. Also in 1935, Mrs. Kaufman had a severe stroke and was seriously handicapped to the time of her death on November 13, 1939.

In May of 1936, J. N. was elected president of the Mennonite Board of Missions in Elkhart. He served in this office until 1944. He lived in Illinois but frequently commuted to Elkhart to attend to Mission Board business. These were the slump years of giving. He had the difficult task of finding enough financial resources to maintain the existing program. He did a fine piece of ad-

ministrative work during these difficult times. He had an unusual ability at correctly analyzing these difficult situations.

As he was still very active in the work of the Illinois Mennonite Conference, on April 13, 1941, Bishop Ezra Yordy ordained him bishop for the Pleasant Hill congregation. He was field worker for the Illinois Conference Mission Board and on the conference executive committee. He was moderator, assistant moderator, and also fifth member of the Conference. During this period the Highway Village Church had its beginning as a Sunday school in about 1936. The Church was dedicated in 1951. He also conducted a number of evangelistic meetings.

On December 22, 1941, he married Lillie S. Shenk, M.D., formerly from Elida, Ohio, and who had served one term as a missionary in Africa under the Eastern Mennonite Board of Missions. She was the daughter of Abraham and Malinda Good Shenk. Lillie had taken her training at the Woman's Medical College of Philadelphia. They made their home at Foolsland, Illinois (8 miles from Fisher), where Mrs. Kaufman continued her medical practice.

Back to India

World War II was in full progress and transportation conditions were in chaos. It was time for missionaries on the field to return home but it was exceedingly difficult to get transportation to return. The mission was badly in need of a doctor and a bishop to replace Dr. Jonathan Yoder and Bro. George Lapp. J. N. Kaufman had the idea of getting a couple to go for a short term to fill this emergency. He had in mind the now retired Bro. P. A. Friesen and his wife Dr. Florence Friesen. The Mission Board, however, decided that J. N. and his wife could fill the bill. So again in May 7, 1945, they headed for India.

These three short years were filled with a multitude of duties. At that time every missionary had extra work. He was made treasurer of the mission and resided in Dhamtari for the first two years. The final year was spent in Shantipur. In these short years he was superintendent of the leper home, in charge of the carpentry school and principal of the high school. He demonstrated again his ability as an administrator and his fine way of working with people during a time of unrest. It is said that J. N. worked well with people as a team and desired to be fair and just to all. Before returning home in May of 1948 he ordained Edwin Weaver as Bishop.

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J. N. KAUFMAN

(Continued from Page 3)

Later Life and Retirement

After arriving home the Kaufmans returned again to Illinois. They made their home at Gardena which is seven miles southeast of Peoria. He became bishop of the Pleasant Hill and the Highway Village churches and resumed many of his duties with the Illinois conference. He was moderator of Conference in 1951, which he gave able assistance and stability during a period of rapid cultural change. He also did pastoral service during interims at the Ann Street congregation in Peoria, Highway Village congregation, and the East Bend Congregation at Fisher. He enjoyed the pulpit ministry and was an able proclaimer of God's Word. He was appointed chairman of the committee who helped the East Bend Congregation during a time of crisis in 1951-1952. He also was influential in getting some young men to enter the ministry. He had genuine confidence in the abilities of the younger men he worked with.

In 1959 J. N. and his wife moved to Goshen, Indiana, to retire from the busy life. His wife's medical practice was more than she wished to handle. They did not retire completely but still entered into the functions of the church and community. Their family is now scattered. Paul is a photographer and living in Orrville, Ohio. Russell is a pie salesman in Albany, Oregon, and Kathryn is married to Carl Matson, who is a sheet metal worker. The Kaufmans have six grandchildren and two great-grandchildren.

Bro. James N. Kaufman has been a man of Faith, possessing a Faith that has contributed to the work of the Kingdom of God through the Mennonite Church in India and in the United States.

(Written in May, 1960. J. N. Kaufman died July 31, 1966, at Goshen, Indiana.)

Amish Early Settlers in Goshen Area

The first Amish in this vicinity came from Somerset county, Pa., from near Johnstown. Johnstown was founded by one Joseph Johns. His daughter became the mother of two of the first four Amish families that settled here, viz. Joseph and Christian Bontrager.

It was in 1840 that a strong desire manifested itself among the Amish of Somerset county to move to some western state. An investigating

committee consisting of four brethren made a trip west in that year to seek a location. There were no railroads at that time so far west, and it is not known how they went to Pittsburgh, but from there they went by boat to Burlington, Iowa. They went a-foot from there to Iowa City. Returning, they came to the small village of Chicago and from there by boat across the lake and up to the St. Joseph river.

They came to Goshen and decided "the Land of Goshen" was to be their future home. This committee was composed of Preacher Joseph Miller and his brother, Daniel S. Miller, Nathan Smiley, and Joseph Speicher.

On June 3, 1841, four families, including two of the committeemen, viz. Joseph and Daniel Miller and their families left their former homes to settle in Indiana. The other two families were Joseph (always known as Seb) Bontrager and Christian Bontrager. Following is a list of names of all the members of this party: Pre. Joseph and Elizabeth Miller and their children, Lydia, Polly, Daniel and Joseph; Daniel and Barbara Miller and five children, Samuel, Polly, Jonathan, Rachael and Barbara; Deacon Joseph and Barbara Bontrager and five children, Lizzie, Christian, Barbara, John (known as Honsi) and David; Christian and Elizabeth Bontrager and two children, Lydia and Mary.

They had four two-horse wagons and three one-horse wagons and left their homes June 3, 1841. They stopped a week in Holmes County, Ohio. At that time the Black Swamp was almost impassable, so they went around it to the north, crossing into Michigan, and came through White Pigeon on June 28, 1841. They camped at the state line that night, and passed through Middlebury the next day.

Three miles south of Goshen, they settled in small huts on the west side of Elkhart Prairie. Later they all bought timber land from which to cut out homes for themselves and families.

Preacher Joseph Miller and Deacon Joseph Bontrager settled in Clinton township, Elkhart county, while Daniel Miller and Christian Bontrager settled in Newbury township, LaGrange county. Some years later the two families in Clinton township sold out and bought land and settled in Newbury township.

The settlement was increased the first year by immigrants from Holmes county, Ohio, among them Preacher Isaac Schmucker, who a year or two later was ordained bishop, being the first Amish Men-

nonite bishop in Indiana. In the spring of 1842, eight families arrived from Somerset county, Pa., and settled in LaGrange county.

In the year 1848 preacher Joseph Miller was ordained bishop, which office he very ably filled for 29 years. He, to a very large extent, was instrumental in establishing the forms and usages as practiced by the Amish church in this vicinity. He died October 12, 1877, at the age of 68 years.

Since it is the practice of the Amish to hold their services in their respective homes, not more than about 40 families can be taken care of in any one church district. In 1876 there were three districts; in 1901 there were six districts; at the present there are fifteen districts tributary to Middlebury with about fifty ministers including eleven bishops. In 1907 there were twenty-six ministers, including four bishops, serving six districts. At that time there were still nine of the twenty-four immigrants still living. On April 5, 1908, "Seb" Bontrager, the last surviving family head of the first four families, died at the age of 96 years, 8 months and 1 day. On November 11, 1930, John E. (Honsi) Bontrager, the last surviving member of the original party of twenty-four died at the age of 93 years, one month, and two days.

While the Amish community continued to grow, a considerable number of families moved from here further west where large settlements were established. The large settlement at Arthur, Ill., as well as that in Reno county, Kansas, was largely the result of immigrants from Elkhart and LaGrange counties in Indiana. There are probably 200 families in each of the above named settlements. Many smaller Amish settlements in the states of Michigan, Wisconsin, North Dakota, Oklahoma and Oregon owe their origin and growth to immigration from this settlement.

—The News-Democrat,
Goshen, Indiana
September 30, 1937

Pioneers of Christendom in Waterloo County, 1800-1967: History of Hagey-Preston Mennonite Church is a 64-page slick paper booklet, produced under the direction of Leslie D. Witmer, Route 1, Hespeler, Ontario, from whom it may be ordered for \$1.50. This book has a wealth of information, is well organized, clearly printed, and can well serve as a model for other churches wishing to produce congregational histories.

The Young People's Conference Held in Clermont, France, June 20-22, 1919

JACOB C. MEYER

(Introduction. In the April 1967 *Mennonite Historical Bulletin* Jacob C. Meyer, for many years a professor of American history at Western Reserve University, presented his account of "The Origins of the Young People's Conference Movement of 1918" from the vantage point of one who participated actively in it and preserved many of the records related to this development in the Mennonite Church. In the *Bulletin* of January 1968, he continued the series under the title "Preliminary Developments for the Young People's Conference in France in 1919." Part II of this story unfolding in France was published in the *Bulletin* of April 1968. Below is the final installment in the series. Author Meyer has made much use of source materials, as well as of his own and his friends' memories in reconstructing this story. It is an account that has never been published before, from the perspective of the active participants in the Young People's Conference Movement, and therefore needs to be given serious consideration by the historians who may have read only the explanations given by the critics of the movement. M.G.)

"Please send me a program (of the conference) as it would interest me very much. And if I am not personally among you I will be with you with my thought and spirit."

Jean Widmer, Langnau, Berne, Switzerland, June 8, 1919.

"May the Eternal be with you . . . May He make His presence felt among you and may your conference bear fruit for the advancement of His Kingdom upon the earth."

Pierre Kennel, Geneva, Switzerland, June 9, 1919.

"I am glad that the relief work brings us into closer contact than before. I trust that a more international contact shall do much good to all of us."

Douwe Woelinga, Vlissingen, Netherlands.

"If you happen to have a spare copy of the Conference Report you would oblige me to send it . . . There are many Mennonite brethren here in Haarlem who take interest in the work of the American brethren."

W. Cnoop Koopmans, Haarlem, Holland. (His daughter Ada was the only Mennonite woman in our work in France.)

Bishop S. E. Allgyer and Vernon J. Smucker arrived in the Verdun

sector June 7, 1919, in time for us Mennonite relief workers to prepare for our first Sunday service in the Argonne Forest the next day. During the next twelve days the two men had time to make some preliminary investigations of our work before we met in our young people's conference on the 20th. It so happened that our group in Neuville was completing our work there and in the process of moving to Montblainville which was our next assignment. The moving and the extra work preparing for the conference meant we had a busy ten days. As head of our Neuville group I was the last to leave there when we moved the kitchen on June 17th. I had been there just short of four months during which time we had erected seventy-two prefabricated houses and a school house with room for two teachers.

Clermont Hill was an outstanding elevation which had served as the observation point for the army during over four years until the armistice of November 11, 1918. Our meetings were held in a tent furnished by the administration of the Friends' Mission in the area. The heads of the Mission seemed to show an unexpected interest in the conference. About one month later a conference was planned for the whole mission including the Mennonites. The Mennonite workers in the Near East too were interested and before the end of the year arranged for a conference there.¹

The following is a summary of the work of the Conference held at Clermont, France, on June 20-22, 1919:

I. Matters of immediate concern:

1. An appeal to our government in behalf of the conscientious objectors who were still imprisoned in America.²
2. A statement of our opposition to universal military

¹ See the *Gospel Herald* for October 16 and 23, November 6, and December 18, 1919. Also for September 11, 1919, for an article with a map.

² An interesting case which the Relief Commission seems to have missed or overlooked is that of Ora J. Hartzler. He wrote from prison in Fort Douglas, Utah, October 23, 1919. The letter is printed in the *Gospel Herald* November 6, 1919. After I came back to America and happened to discover that he was still in prison I wrote to the Secretary of War on October 17, 1919, asking two questions as follows: Did he ever meet the Board of Inquiry, and Why was he refused a farm furlough as

training which was being considered by Congress at that time.

3. A letter to Pierre Kennel acknowledging his letter, and an expression of our sympathy for him in his exile for his refusal to fight.
4. An appeal to the Mennonite Mission Board for some support for Bishop Pierre Sommer who was serving as the traveling evangelist of the scattered French Amish Mennonites.
5. A letter of appreciation to the congregation at Montbeliard from which Bishop Sommer had come to participate in our Conference.
6. Letters of appreciation to Jean Widmer and David Ummel, two Swiss Mennonite ministers who were interested in our Conference but were not permitted to attend because the border was still closed.
7. An expression of appreciation for the coming of Bishop Allgyer and Vernon Smucker and for their contributions to the Conference.
8. An expression of our appreciation for the coming of Dean N. E. Byers and for his contribution to the Conference.
9. A note of thanks to the heads of the Friends' Mission for their cooperation in making the Conference possible.
10. A proposed constitution to serve as a basis for the further development of the Young People's Conference movement.

II. Some expressions of concern for the future of Mennonitism:

1. The pressing need for an organization for holding regular meetings for the discussion of the problems of Mennonite young people.
2. A call for the awakening of the whole church membership in order to develop a more effective corporate witness.

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was offered to other Mennonites? A reply came from the office of the Adjutant General dated October 29, 1919, stating that "it was recommended . . . that a favorable consideration be given in his case." A second letter from the office dated November 12, 1919, informed me, "I am directed by the Secretary of War to inform you that the unexecuted portion of the sentence to confinement . . . has been remitted." The sentence was for twenty-five years at hard labor. Our hope as a Conference group was for more effective action by the church organization in such cases.

CONFERENCE IN FRANCE

(Continued from Page 5)

3. A restoration of the Anabaptist idea of the priesthood of the believers.
 4. A clear and definite repudiation of the idea that laymen are simply, "to pray, pay, and obey."
 5. Far more emphasis on Anabaptist and early Mennonite history for which our European brethren could make an important contribution.
 6. Emphasis on the "be ye transformed" as well as on the "be not conformed" part of Romans 12:2. A positive rather than a negative witness.
 7. An "evergreen" peace program to replace the one limited to time of war.
 8. An "evergreen" relief and reconstruction program as emphasized in Matthew 25: 31-46.
 9. Exploration of the possibilities of a Mennonite World Conference.
 10. Provision for seminary training for special service at home or abroad.
 11. Standard colleges giving credits recognized for further higher education.
 12. Far more emphasis on the part played by women in the work of the church.
 13. More emphasis on sharing and the simple life it involves.
 14. A board of education composed of members who have both experience and interest in the work.
 15. A mission board whose members have had experience plus a willingness to study the problems involved.
 16. A Relief Commission whose members are competent to meet the officials of the government and those of other organizations.
- III. Quotations from the papers and addresses given at the Conference:
1. We can be true to God only as we are true to men.
 2. If there is one ideal which stands out . . . in the Master's teaching, it is that of love.
 3. Mennonites have always been willing to help people in need. (This was not limited to time of war as some church leaders maintained.)
 4. Relief and reconstruction may be needed because of acts of God.
 5. Our church leaders have been further removed than we from the events of recent years and cannot appreciate the gravity of the situation.³
 6. We cannot allow inconsistencies to remain in our records in France.
 7. The most important work of the Dutch Mennonites has been their missionary activity.
 8. You should here in France manifest the second mile religion.
 9. As a church we have long held to the ideal of the simple life. . . . Our manner, our clothing, and our every action must pass with as little notice as possible. The emphasis should be on the spiritual side of life.
 10. The Dutch Mennonites have distinguished themselves through the aid they have always extended to oppressed brethren of the faith.
 11. O, how fine it would be if one of your young men would feel himself called by the Lord to devote himself to the work of our French circles. (The answer came about twenty years later. See the *Mennonite Encyclopedia* II, 359-362. Both men and women answered the call.)
- IV. Some special assignments for members of our group in France:
1. Two were asked to participate and assist in the funeral of a German prisoner who was killed by accident.
 2. One was asked to make an investigation for the Red Cross for which a knowledge of the Alsatian dialect was a qualification.
 3. One was chosen to serve on the Field Executive Committee.
 4. One served on a committee of three who were sent to Germany to pay the families of German prisoners who worked for the mission. They were to make token payments to the families in

order to avert the use of forced and unpaid labor.⁴

5. Two visited the home community of a German prisoner with whom they had made contact. He had lived in America for several years and spoke English.⁵
6. One was named as a delegate to an international conference on relief held in England.
7. One accompanied Bishop Allgyer on his ten day visit to the Mennonites in the region of Basel and Montbeliard.⁶
8. Several served as heads of groups of workers in the several towns.
9. Three accompanied Bishop Allgyer to Paris to make investigations for independent Mennonite relief work in Central Europe and Russia.⁷
10. Three were named by Bishop Allgyer to go to Central Europe and Russia to make investigations. One went only as far as Vienna but two went on to Russia. One remained in Europe another seven years and headed the Mennonite relief work in Russia.

Two outstanding contributions made at the Conference deserve special mention. Bishop Sommer read a paper on, "The Mennonites of Europe." He gave interesting and important background for our growing concern for more cooperation between American and European Mennonites. He gave a brief account for the Mennonites in each of the following regions: Russia, Galicia, Germany, Switzerland, Holland, and France. His objectivity made itself evident for he pointed out the strengths and weaknesses of the various national groups.

The address by T. Edmund Harvey, the head of our Mission, was most timely and important. He seemed to have a peculiar interest in us as Mennonites so that at times it seemed he was spying on us when he called so frequently at our sta-

⁴ See the report of S. E. Yoder, the Mennonite on the committee of three, in the *Gospel Herald* for February 20, 1920.

⁵ See the report of R. M. Stemen and C. J. Gerber in the *Gospel Herald* for December 25, 1919, pp. 733-34.

⁶ See the report in the *Gospel Herald* for October 2, 1919.

⁷ The seven page, 3500 word report apparently got lost and was rediscovered about forty years later by one of the participants in the investigation. It can now be read in the Mennonite Archives in Goshen College. It may well rank as one of the outstanding documents by any Mennonite of that era.

³ This referred to the new problems that arose and which the church leadership seemed to forget as they became involved in the emphasis on the "Scriptural garb" and other matters of passing or past interest on the part of the younger people. As a result of the emphasis on the garb many of us felt that the essence of sharing and the simple life was endangered.

tions. He spoke of "The Relations between the Friends and the Mennonites during the Last Century." He made a brief reference to the earlier relations when Pennsylvania was an outlet for many persecuted Mennonites, but his major emphasis was on the important part played by the English Friends who aided the Russian Mennonites in the last half of the nineteenth century when many of them migrated to avoid military training. His grandfather, Thomas Harvey, was very much involved in that migration. The leader of the Mennonites, Cornelius Janzen, stayed at the home of Harvey when passing through England. Later when Harvey came to America Janzen in his old age went from Nebraska to New York to see his friend and benefactor. Thus we discovered that it was because of a real concern for our welfare, especially when several of us were ill because of working in bad weather, that he called upon us so frequently. His address was like a revelation for many of us.

Immediately after the Conference closed Bishop Allgyer and Vernon Smucker accompanied Bishop Sommer to his former home near Lunéville. The church in that region was on the border and suffered greatly during the war.⁸

Late in June, Smucker returned to America. Two of us then accompanied Bishop Allgyer to Montbeliard where our reporter, O. B. Gerig, remained with him for the ten day visit in the communities of Montbeliard and Basel. I traveled with them, but had two assignments on the way. I made a special investigation for the Red Cross on the way and on the return trip I called upon my cousins in Mulhausen where I found the widowed mother in the hospital from which she never returned to the home. Two of her sons lost their lives while serving in the German army and the third was severely wounded but recovered. These folks and my father were very much interested that I contact the family but the

border was closed so I could not go earlier.⁹

Upon his return from the visit Bishop Allgyer had a letter from the Relief Commission asking him and Smucker to make investigations for possibilities for independent Mennonite relief work in Central Europe and Russia. Since Smucker was no longer in France, Bishop Allgyer asked two of us to help him to make the investigation. In the meantime he was busy writing up his notes while three of us were editing the documents of the Clermont Conference, hoping to have the material ready for the printer by the time he left for America.

During this time Henry T. Hodgkin was visiting the Verdun sector of the Friends' work. Bishop Allgyer went with some of us to hear him in Varennes. He spoke on "Foreign Missionary Work and Internationalism." He told of a missionary in China who spoke on the war in Europe and apparently defended the position of the Allies. The Chinese students criticized the missionary because he failed to emphasize the attitude of Jesus on war. Hodgkin was one of the founders of the Fellowship of Reconciliation.

After our Sunday service on July 27, Bishop Allgyer accompanied by his son J. R. left for Paris. Two days later the two he had named to help him with the investigation left to arrive in Paris for July 30. We met with Herbert Hoover, the head of the Red Cross work, Ambassador Wallace, a representative of the State Department, consular officials, several Red Cross officials and others. We were interested in the passport problem involved. Herbert Hoover's comment was interesting. He pointed out that we could go to Germany as many others had done without a passport and that if one got killed he would be just as dead with a passport as without one. Some of us were very careful not to act in such a manner as to get the Friends' Unit of the Red Cross involved lest its privileges might be affected. After studying the material carefully and consulting books in the library, Alvin J. Miller wrote a seven page typewritten report for

Bishop Allgyer to carry back to the Relief Commission. Bishop Allgyer then named three of our men to go to Central Europe and Russia, if possible, to make on the spot investigation. Two of the men went all the way to Russia and one then remained in Europe for seven years opening the relief work in Russia and supervising it.¹⁰

¹⁰ As one result of the plans made at the Conference in Clermont there were three Conferences held in America. The first was in Ohio in 1920, the second in Illinois in 1922, and the third and final one in Indiana in 1923. The last came at the same time that Goshen College was closed. Apparently the church leaders sensed that their "reign" was threatened by the College and the conference movement. But the era of rural domination in the church was passing. From the beginning of the conference movement I was convinced that it would take at least a quarter of a century to bring about the needed changes in the church organization. It was in 1944 that at a special General Conference the final, futile effort was made to build the church on a "Scripturally garbed" rural membership. Eight years earlier a great Mennonite church statesman came out openly against a garb that interfered with the work of our effective church leaders. (Letter dated August 5, 1936, to the writer.)

Finally in 1948 a Mennonite World General Conference was held in America. We anticipated it in 1919.

In 1966 the General Conference accepted the "Our Mission Is One" idea which George J. Lapp called for in a letter to me in January 1919. The moderator could write, "The danger of separating the transcendent word and the needs of the whole person is hard upon us." It was hard upon some of us as early as 1916, just a half-century earlier in time of a world war. Must one conclude that the priest has finally caught up with the prophet? But more important, what are the prophets of 1966 thinking?

With the retirement of President Sanford C. Yoder a new president of Goshen College, E. E. Miller, was appointed who was one of the original sextette of 1918 which called for change. The three of us who were active and known in the movement from that time kept the names of the other three secret for forty years. One of the known three was treated with an indefinite postponement when a candidate for the foreign mission field. The blessings may be found in the path of obedience but the prophet or reformer usually gets off the path. The stones that are hurled at prophets can later be utilized when the time comes to build a memorial for them. By that time they are physically "very dead", to apply the terms of a Nobel prize recipient.

Samuel Floyd Pannabecker, Mennonite Biblical Seminary, Elkhart, Indiana, is the author of *Faith in Ferment. A History of the Central District Conference*. It is published by the Faith and Life Press, Box 347, Newton, Kansas, in its "Mennonite Historical Series." The book sells for \$6.50.

⁸ The congregation of that region on the border had the peculiar experience of having members in two nations. It had been the home of Bishop Pierre Sommer whose family remained there. After the war he went to live in the home of his mother-in-law in Grand Charmont. The names of some of the Mennonites were Shertz, Litweller, Vercler, and Sommer. The war brought severe hardships and terrible destruction. See the *Gospel Herald* for August 18 and September 11, 1919.

⁹ The home was in no-man's land for the years of the war with almost continuous bombardments. The test was more than the mother could stand.

My second commission came from the heads of our Mission. It was to visit the little health resort in the Vosges Mountains near Munster. I made the call from Colmar in the night and later reported back to the heads of the Mission. The little institution was so near the front line trenches that it was practically destroyed.

Book Reviews

Eastern Mennonite College, 1917-1967. By Hubert R. Pellman, Eastern Mennonite College, Harrisonburg, Va. 1967. Pp. 291. \$5.95.

This history of Eastern Mennonite College's first fifty years was written and published as a part of the 50th anniversary celebration held in 1967. The author is a member of the faculty and a skillful writer. The book is beautifully bound and tastefully illustrated. The narrative moves along smoothly and chronologically and is well seasoned with anecdotes. Pellman has not allowed sentiment to color the story unduly and he seems to have overlooked none of the pertinent facts or facets of the institution's years of struggle and growth. The candor characterizing the account does not detract from the respect due to the early teachers and administrators but rather provides the human touches and the local color that should be the setting for such a chronicle. What might easily have been a bone-dry description turns out instead to be a warm and living account of an institution begun by a small group of earnest Christian leaders desirous of adding competence to dedication.

The particular emphases and biases of the founders of this institution are still to be seen and felt on the campus today — whether it be the defensive and conservative stance against a hostile world or the explicit intention that "the school is not to run the church but the church is in all respects to run the school" as one of the founders expressed it in listing the conditions upon which he could approve the establishment of the school. Along with the fears concerning musical instruments, contest games with outsiders, evolution, fiction, higher criticism, the big city and the teaching of academic studies (as compared to Bible studies), they were deeply and unapologetically concerned for nonconformity of life and dress, vocal singing, and the teaching and practice of Christian ordinances and restrictions. Their concern for teaching agriculture as one of the safer and more godly vocations open to Christians never quite prospered and their emphasis on withdrawal from social, professional and business involvements was strangely mixed at times with the practice on the part of at least one of the prominent leaders of writing to state legislators commending them for their part in the passing of good laws or recommending certain laws to their consideration. Sometimes the fear of worldliness bordered upon the picayune,

as for example, when the Conference restricted off campus hook-ups to the loudspeaker system of the college's auditorium only to those homes near the school where invalids lived and required that ear-phones be used instead of loudspeakers presumably because loudspeakers were too much like radios and radios were banned. One of the ironies of history is that the North American headquarters of Mennonite Broadcasts should now be located close to the campus. On the other hand, it is to the credit of EMC that it should have been one of the first private Protestant colleges in Virginia to integrate.

This nearly 300-page volume has excellent footnotes, nine significant appendices and a comprehensive bibliography and index. In the course of my reading, I chose to add about twenty entries to the index including such items as censorship, Calvinism, dress, evolution, eschatology, fiction, gymnasium, penmanship, secret orders, etc.; but of course no index will ever perfectly meet the desires of all its readers. The endsheets are a facsimile reproduction of the original announcement sent to the *Gospel Herald* announcing the opening of the school in 1917.

I did wonder as I read why a brief identification was not given concerning each of the approved non-Mennonite speakers mentioned in connection with the account of the Stauffer administration in chapter 4. Also, it seems rather confusing to have descriptive titles of persons printed in italics in the midst of many book titles also printed in italics. But these are minor criticisms indeed as compared to the high quality of this book, whether in format, content or lively writing style.

—Gerald C. Studer

Mennonite Research News and Notes

MELVIN GINGERICH

Robert Stephen Smolich received his Ed.D. degree at the University of Texas in August 1967. His dissertation was on the topic "An Analysis of Influences Affecting the Origin and Early Development of Three Mid-Western Public Junior Colleges." One of the three studied in the thesis is Goshen College.

James C. Juhnke, Bethel College, North Newton, Kansas, received his Ph.D. degree from Indiana University in 1968, with a major in history. His thesis topic was entitled

"The Political Acculturation of Kansas Mennonites 1870-1940."

A grant of \$5,400 to found a Mennonite Library of Oral History has been received from the Schowalter Foundation of Newton, Kansas. This research project, covering a three-year period, will be administered by the Division of History and Social Science of Bethel College, North Newton, Kansas. Initial emphasis will be on systematic collection of the experiences of Mennonite draftees in World War I by means of interviews which will be recorded. This period of time was a crucial turning point in American Mennonite history, as the nonresistant convictions of Mennonites distinguished them most sharply from their contemporaries. The project will be under the direction of James Juhnke, instructor in the history department of Bethel and Hesston colleges, with assistance from the senior fellows in the Division.

The *Family Record of John Garver and Elizabeth Kauffman with Four Generations and Their Descendants* was produced in December 1967 by Sam T. Eash and George G. Cross. Copies may be ordered for \$2.00 from Sam T. Eash, R.R. 4, Goshen, Indiana 46526.

The *Alberta Anthropologist*, Vol. 1, No. 3, 1967, contained Harold B. Barclay's article on "Plain and Peculiar People." His "Plain People of Oregon" earlier had appeared in *Review of Religious Research*, Vol. 8, No. 3. Barclay is teaching in the Department of Anthropology, the University of Alberta, Edmonton.

Evelyn Schemenauer, Breedsville, Michigan, wrote a paper on "The Pennsylvania German Dialect: A Brief Study of Phonology with Some Notes on Orthography" for a graduate linguistics course in 1966.

Horsch Essay Contest

In Class II, for college juniors and seniors, the two papers listed below won awards in the John Horsch Mennonite History Essay Contest for 1966-67.

Class II

First: "Russian Mennonite Immigration to Manitoba With Special Reference to Aid Received from Ontario Mennonites (1870-1880)," by Winston J. Martin, St. Jacobs, Ontario.

Second: "Sanford Calvin Yoder: The Making of a Churchman," by Fred Hostetler, Goshen, Indiana.

Melvin Gingerich,
Contest Manager

MENNONITE HISTORICAL BULLETIN

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THE JOHN (HANS) WIDMER FAMILY OF ALSACE

John (Hans) Widmer, son of Christian and Verena (Eicher) Widmer, was born in Alsace, March 28, 1831, the sixth of fourteen children. The above picture of John Widmer and his family was taken in Mulhouse, Alsace, France, perhaps between 1890 and 1900. A direct descendant of Hans Widmer is Liesel Widmer of the European Mennonite Bible School at Bienenberg, near Liestal, Switzerland. To the extreme right of the picture is Joseph Widmer who later became the elder of the Pfastatt Mennonite Church, near Mulhouse. This is the largest Mennonite Church in Alsace. Many American Mennonites have visited in the home of Elder Joseph Widmer of Modenheim. He died April 22, 1964. John Widmer's brother Christian emigrated to Pulaski, Iowa. The youngest brother, Benjamin, migrated to Wayland, Iowa. Many relatives of the John Widmer family live in Iowa and other states. The John Widmer family, like the ancestors of many members of today's Mennonite Church in North America, were Amish Mennonites. M.G.

Marginalia About Mennonites, 1967

CORNELIUS J. DYCK

Some Mennonites have a little more spring in their step since CBS ran a thirty minute documentary about them across the screens of the nation on Sunday, September 10th, but others mumble something about the Lord saving them from their friends. The film accented the uniquely ethnic and cultural forms of the Mennonite community from the Shipshewana Amishman to the New York cab driver under the

title: "Mennonites: The Peaceful Revolution." There was little to alert the viewer that this community was nourished by a heritage which might just conceivably be a live option for modern man in the last third of the twentieth century. People do not *become* Mennonites, the film implied, they are *born* Mennonites—which is strong medicine for any who walked the Anabaptist recovery way to the believers' church vision.

There were signs of change on the ethnic front at the Mennonite World Conference which met for its eighth session in Amsterdam, The Netherlands, July 23-30. Delegates from thirty nations reminded the participants that nearly one-third of the Mennonites of the world are non-western and non-white. The fastest growing congregations are not in Kansas but in Indonesia in the midst of a Mohammedan culture. The theme of the conference was "The Witness of the Holy Spirit." Basic daily schedule, besides tea and

(Continued on Next Page)

MARGINALIA

(Continued from Page 1)

coffee breaks, was lectures in the morning and "inspirational" addresses in the evening, with the afternoons given to smaller group meetings in thirteen interest areas ranging from women's meetings to peace, theology, and social work sections. Mennonites do not usually applaud at church meetings, but they did when the amount of the offering, which had been taken earlier for relief in South and North Vietnam, was announced. Of the approximately 6,000 conference participants one-third came from Canada and the United States. A review of the history of the Mennonite World Conference may be found in *The Mennonite Quarterly Review*, July, 1967 issue. Copies of some of the previous conference proceedings are available from the office of the secretary at 3003 Benham Avenue, Elkhart, Indiana 46514, where orders are also accepted for the proceedings of the Amsterdam sessions. The proceedings of the seventh session in 1962 (700 pp.) offer an interesting and rather informative cross-section of Mennonite thought in this decade.

A major and unresolved issue at Amsterdam was the social meaning of the gospel in the modern world. There were overtones from the Church and Society conference, from Bonhoeffer, Colin Williams and Cox, but also from Evangelicalism and Pietism until the Anabaptist blanket just was not big enough to cover all the possibilities. In a kind of "a plague on both your houses" approach Paul Peachey reminded the participants of Jesus' summary of the law and the prophets, viz., to love both God and man, and recalled how sixteenth century Anabaptism represented a high synthesis of the personal and social dimensions in the history of the church. J. A. Oosterbaan, a prominent Mennonite theologian at the University of Amsterdam, may stimulate debate on this and other issues as visiting professor at the Mennonite seminaries of Elkhart-Goshen, Indiana, during the spring, 1968 semester.

From June 26-30 a dozen or so Mennonite scholars participated in a "Conference on the Concept of the Believers' Church" hosted by the Southern Baptist Theological Semi-

nary, Louisville, under the guidance of Professor James Leo Garrett. It was a major "happening" to which Franklin H. Littell, T. Canby Jones, George H. Williams, Kenneth S. Latourette, and others made significant manuscript contributions. It is hoped that these will eventually be published. An exciting blueprint for the shape of the church in the world was offered by John H. Yoder in a paper entitled "The Believers' Church in Mission." The presence of observers from the NCC, WCC, and others, especially three Roman Catholic observers added considerable interest to the attempts of the conference to define the elements of the "Believers' Church and to the discussion about nomenclature.

Two further items might be listed. First, that John S. Oyer, professor of history at Goshen College, Indiana, and a graduate of the University of Chicago, is the new editor of *The Mennonite Quarterly Review*, succeeding Harold S. Bender, who edited the journal from its beginning in 1927 until his death in 1962. Melvin Gingerich, who has two manuscripts at the press now (one on the history of Mennonite costumes, and one on the Christian and extremism), continues to serve as managing editor of the *Review*.

Second, the bibliographical work of the Institute of Mennonite Studies is nearing completion with the second manuscript almost ready for final typing. The first volume, Hillerbrand, *A Bibliography of Anabaptism, 1520-1630*, was published in 1962, containing some 4611 entries. The second section will contain approximately 25,000 entries and will be published in two volumes, hopefully by the end of 1968. A special effort is being made to provide a useful author, subject, and title index. A. J. Klassen and Nelson P. Springer are the compilers of this bibliography. The inclusive dates are 1631 to 1961.

Third, the semi-popular book, *An Introduction to Mennonite History*, (Scottdale: Herald Press, 1967), edited by the present writer for young adults, is probably the first history about Mennonites written jointly by representatives from a number of Mennonite groups. It is now available again in second printing.

—Elkhart, Indiana

Mennonite Research
News and Notes

A mimeographed booklet of 25 pages, with an attractive cover, was published in 1967 by the Nebel family of Wayland, Iowa. The title is *Descendants of Martin and Barbara (Stuckey) Nebel*. No author, editor or address are given in the booklet.

Travel magazine, April 1968, featured an article on "Ohio's Amish Country." Excellent color photographs illustrate the article.

The *Iowa Motor News*, published by the AAA, carried an Amish landscape in color on the front page of its March-April 1968 issue. It shows an Amish buggy going down a road toward the Amish Sunday school house. The title of the picture is "Old Order." A two-page center spread in the magazine features "Old Order Amish People of Suspended Automation." It is a sympathetic article. Copies can be procured for 30 cents from their address, Iowa Motor News, P. O. Box 4290, Davenport, Iowa 52808.

Paul D. Cline, Madison College, Harrisonburg, Virginia, received his Ph.D. degree in government at the American University on June 9, 1968. His dissertation was on "The Relations Between the Plain People and Government in the United States."

Irvin B. Horst is the author of a 32-page booklet on *Erasmus, The Anabaptists and the Problem of Religious Unity*. It was published in 1967 for the Algemene Doopsgezinde Sociëteit, by H. D. Tjeenk Willink En Zoon, Haarlem, The Netherlands.

Betty Brown Mann, Mishawaka, Indiana, did a "Socio-geographical Study of the Holdeman Mennonite Church, Wakarusa, Indiana," at the South Bend extension school of Indiana University. This was a term paper.

Kathleen Conway, Indianapolis, Indiana, is working on a master's thesis at Temple University on the political behavior of the Amish.

Albert George wrote a term paper on Anabaptism at the E. U. B. Seminary, Naperville, Illinois.

Hulda Jo Unger did a term paper at Andrews University in 1967 on "Mennonite Emigration from Prussia to Russia, 1787." M.G.

A Visit to the Upper Emmental

SAMUEL STONER WENGER

I had the happy privilege during the summer of 1967, (the occasion was attendance at the Mennonite World Conference), to spend four or five days in the country of Switzerland, and I took advantage of this opportunity to try to look up the locale from which my maternal Stoner ancestors came.

Several years ago I had received from Melvin Gingerich, Executive Secretary of the Mennonite Historical and Research Committee, Goshen, Indiana, a Xerox copy of the translation of an article that had been published about 1892 in the "Herold Der Wahrheit". This was a republication of an article which had originally appeared in the "Christlicher Gemeinde Kalender," the English title of the article being "The Exiles—a Narrative of Years Ago". The author, whose name was not given, described a visit which he made to the ancestral home of the Stoners, which actually had been a Breneman homestead a generation earlier, as this article in the "Herald Der Wahrheit" pointed out. The following is a paragraph from this article:

Less than half a day's journey from the depot at Signau on the old well-kept brick road we find an old farm house in the Emmen valley. There where the boisterous waters of the Emme unite with the snow fed and no less rough might of the Rotenbach, lies the church village of Eggiwil, which had, up to the beginning of the 18th century, been included in the parish of Wurzburg. We go through the village and on the right hand side of the stream we soon curve into a side valley. We still have a good quarter hour's drive up the steep road and then we reach the breezier point of the mountain height and stand before a farmhouse gray with age, on the lintel of which we find the date 1648, chiseled by a master hand. A goodly age indeed!

Using these directions, the four of us who constituted our party—my wife, Ella Mae Wenger, my son, Dr. Marlin E. Wenger and his wife, Jane I. Wenger—spent a half day trying to find this old Stoner homestead. Actually, the Village of Eggiwil was located without any difficulty and we picked out a road which seemed to fit the description in the quoted material. We spotted a white house which appeared to be the only house along the road that fitted the description. We did not stop to check whether the date "1648" was still

chiseled on the lintel. I hope sometime to return to this community and do some more investigating.

The most interesting experience we had in this community was a visit to the cemetery—actually two adjacent cemeteries—in this village. My son Marlin took off the names on the tombstones in these cemeteries, and this list is as follows:

SALZMANN	SCHWARZ
STETTNER	EICHENBERGER
LIECHTI	AESCHELMANN
GERBER	AESCHBACHER
LEHMANN	MOSIMANN
WITTMER	KUNZ
STAUFFER	BARMGARTNER
DREYER	ZÜRCHER
SCHUPBACH	HIRSCHI
KOBEL	SCHWEIZER
MÜLLER	STUCKI
SCHNEIDER	KIENER
HALDEMAN	FREI
FRANKHAUSER	BERGER
SCHENK	HOFER
WYSS	LANGENEGGER
RYTZ	GRIMM
WENGER	BUNKI
ZIMMERMANN	ERB
HERTIG	ADLER
TSCHANZ	REINHAARD
MAURER	KRALL
STEINER	BITTER
EGLI	KRAHENBUHL

I was excited to observe that there were a number of tombstones with the name "Wenger" and I was especially interested in one which had the name "Christian Wenger." It happens that the progenitor of my family was a Christian Wenger who allegedly came from the Upper Emme Valley in Switzerland. The presence of this same family name would indicate that the ancestral home of my Christian Wenger must have been in this same neighborhood. I also noticed a number of tombstones with the name "Steiner", which is the German form of my mother's family name, "Stoner". I located a tombstone bearing the name "Henri Steiner", which is the same name as my great-grandfather, who, incidentally, was popularly called "Steiner" rather than "Stoner", as appears on the written records of the family.

The more numerous names on the tombstones were, in addition to Wenger and Steiner, such names as Liechti (the German form for Lichty), Wittmer, Stauffer, Zimmerman and Hirschi (now anglicized to Hershey). I have since made the comment that if the tombstones in the Paradise Mennonite Cemetery, Paradise, Pennsylvania, were interchanged with the tombstones in this Eggiwil cemetery, about half of the stones would fit so far as family names were concerned.

One interesting experience in the community around Eggiwil was my inability to converse with the natives in my Pennsylvania Dutch dialect. Apparently both the native-spoken German language has changed in three hundred years and also my Pennsylvania Dutch dialect is likely pretty corrupt compared to the language spoken by the ancestors who came here two hundred fifty years ago. On the other hand, I did find that I could speak quite well with the natives of Austria and in Germany, including the Palatinate. I suspect that the near proximity of the French-speaking Swiss and the Italian-speaking Swiss has had some impact upon the German spoken in the Upper Emme Valley.

It is my opinion that the answer to pre-migration history for a number of our Mennonite families is found here in this Upper Emme Valley. To follow up on this scant information which I received on my first visit in that area, I hope sometime to go back to the community and have available a good interpreter so that I can converse with understanding and locate a number of the old family homesteads. This activity should be followed up by a search of all land-grant records which likely can be found in the archives at Bern. It is historically established that most of our Lancaster County forebears originally came from Switzerland, but that many of them spent a generation or two in the Province of the Palatinate in Germany. The Mennonites who lived in the Upper Emme Valley were not too pointedly detected by public authorities in the years before 1700 and somehow managed to escape the waves of persecution which wiped out the Mennonites in the more populous areas of Switzerland. Through a change in political circumstances, severe persecution of the Mennonites in the Upper Emme Valley began to take place in the latter years of the seventeenth century, and it was this wave of persecution which caused these ancestors of the Lancaster County Mennonites to seek a refuge in the Province of the Palatinate, where they lived until they migrated, for the most part, to Eastern Pennsylvania.

While in Europe I visited with Dr. Fritz Braun, at Kaiserlautern, a city of the Palatinate, who is engaged as a research genealogist by that city. He is doing much research on the Mennonites who stayed for a generation or two in the Palatinate, and his research will help to link the American families to our earlier Swiss ancestry.

(Continued on Page 4)

EMMENTAL

(Continued from Page 3)

As I stated above, my progenitor was a Christian Wenger, and he apparently came to America in 1727. He married here and established the family to which I belong and to which many famous Mennonite leaders have belonged. It was likely the father, whose name we do not have, who was forced to flee from the Upper Emmmental around 1690 and in fleeing he was compelled to lose all his worldly possessions. But God repaid his faithfulness with a genuine bounty. Had this Christian Wenger not been forced out of Switzerland by persecution, he likely would have taken a hillside farm in the Upper Emmmental of some thirty or forty acres, from which he would have eked a very meager existence. Instead, he came to America and, before he died, owned at one time or another six hundred acres of fertile Lancaster County land! So, these faithful servants of the Lord received the proverbial "hundred fold" for what was taken from them.

Paradise, Pennsylvania

News and Notes

Henry G. Krahn, assistant professor of history, Pacific College, Fresno, California, is writing a doctoral dissertation at the University of Washington on the struggle between the Anabaptists and the authorities in the city of Strassbourg between 1523-1533.

Rodney Sawatsky, Minneapolis, Minnesota, did a graduate research project at the University of Minnesota on "The Decline of Pacifism in the Mennonite Church."

Evelyn Schemenauer in 1966-67 worked at Western Michigan University on a master's thesis dealing with the Pennsylvania German dialect.

Nelle Schnitzler is working on a master's thesis at the University of Chicago Library School on "The History of Special Library Collections on The Goshen College Campus."

Paul R. G. Smith in 1966 was working on a study of the "Legal Aspects of the Amish School Systems." His work was towards a Doctor of Education degree at the University of North Dakota.

Alice T. M. Rechlin, Valparaiso University, Valparaiso, Indiana, is beginning a doctoral dissertation at the University of Michigan on a "Geographic Study of the Old Order Amish Settlements of Northern Indiana."

Mennonite Historical Bulletin Report for 1967

Introduction

This report covers the four issues of Volume XXVIII (1967) of the *Mennonite Historical Bulletin*. As during the previous year, Melvin Gingerich was office editor and Gerald Studer, serving as co-editor, was responsible for most of the book reviews.

Analysis of Contents

A. Regions Covered	Number	B. Types of Articles	Number
Pennsylvania	4	Source Materials	10
Canada	3	Book Reviews	5
Iowa	3	Pictures	5
Ohio	3	Congregational Hist.	4
Missouri	2	Biographical	3
Germany	1	Research News and	
New York	1	Notes	3
South Dakota	1	Autobiography	2
		Ass'n Membership	1
		Committee Agenda	1
		Conference History	1
		Family History	1
		Historical Programs	1
		Horsch Contest	1
		Publication History	1
		Young People's Conf.	1
C. Writers	Number		
Melvin Gingerich	9		
Gerald C. Studer	5		
James Norman			
Kaufman	2		
Walter Rauschenbusch	2		
Wilmer D. Swope	2		
Johannes Baer	1		
Royal Bauer	1		
David Decker, Jr.	1		
Benjamin Eby	1		
Chan Gurney	1		
Joseph Hagey	1		
Jacob Krehbil	1		
Jacob C. Meyer	1		
John S. Oyer	1		
Alan C. Reidpath	1		
Miriam Ropp	1		
John F. Schmidt	1		
J. B. Smith	1		
Samuel S. Wenger	1		

Circulation

The number of names on the mailing list as of March 31, 1968, is 284 compared to 268 on March 31, 1967. The number of non-Mennonite libraries now receiving the *Bulletin* is 63, compared to 60 a year ago. The circulation is given below.

States	Number	States	Number
Pennsylvania	83	Texas	2
Ohio	32	Alabama	1
Indiana	27	Florida	1
Virginia	19	Georgia	1
Illinois	15	Idaho	1
Iowa	13	Montana	1
California	7	Nebraska	1
Minnesota	7	Oklahoma	1
New York	7	South Carolina	1
Kansas	6	South Dakota	1
Michigan	6	Utah	1
Missouri	6	Washington	1
Massachusetts	5	Wisconsin	1
Maryland	4		

States	Number	Countries	Number
Washington, D. C.....	4	Canada	7
North Carolina	3	Netherlands	2
North Dakota	3	Germany	1
Colorado	2	South America	1
Connecticut	2	Switzerland	1
Kentucky	2	Tanzania	1
New Jersey	2		
Oregon	2		

Mennonite Historical Association Members

The following persons who are members of the Mennonite Historical Association contributed either \$5.00 for a Contributing Membership or \$25.00 or more for a Sustaining Membership between April 1, 1967, and June 1, 1968.

Sustaining Members in 1967-68

Olen Britsch	Lester Litwiller
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William Hooley	A. Lloyd Swartzendruber
Irvin B. Horst	Maude Swartzendruber
J. F. Kanagy	J. C. Wenger
Ira D. Landis	

Finances

The amount of money spent for printing and mailing the *Bulletin* in 1967 was \$592.43. This was \$11.23 higher than for 1966. The amount received for subscriptions and the sale of individual copies during 1967 was approximately \$425.00. This was \$300.00 less than the previous year, largely because no complete sets were sold in 1967. In the autumn of 1968 a new advertising program will be launched to sell complete sets to seminary, college, and university libraries.

MELVIN GINGERICH

May 18, 1968

Mennonite Research News and Notes

MELVIN GINGERICH

Wayne Miller of Dearborn Heights, Michigan, is writing his doctoral dissertation on "A Study of Amish Academic Achievement," at the University of Michigan.

The *Centennial Book of Martins Creek Mennonite Church* covers the years 1865-1965. It was produced under the direction of Warren Miller, chairman of the planning committee. The book has at least six

chapters. These are on the history of the Martins Creek Mennonite Church, the history of the Sunday school, of the summer vacation Bible school, of singing at the Martins Creek Church, of the Martins Creek sewing circle, and a history of youth activities. The book has two sections of photographs, one of old photographs and one of more recent photographs. The last part of the book is a list of the present membership. This 100 page book contains a great amount of interesting information that will concern not only the members of this church

but of other Ohio Mennonites and those who have some relationship to this community. It also serves as an illustration of the kind of production that can be edited for a centennial celebration of a congregation. Copies of the book may be purchased from Warren Miller, Route 4, Millersburg, Ohio 44654.

Recently an 80 page history of *Joseph and Catherine Stalter Good* was produced by Edna Schertz of Saybrook, Illinois, and Mrs. Verle Oyer, Foosland, Illinois. The date of the book is June 1968. Additional copies are available postpaid from Mrs. Oyer at \$2.00 each. Mr. Good was likely born in 1833 and was living in Hopedale Township, Tazewell County, Illinois, at the time of the census of 1870. The book lists the descendants of Joseph Good and his wife.

The Morrison Mennonite Church at Morrison, Illinois, held its centennial program on June 23, 1968. For the occasion an attractive eight page booklet was produced which not only gives a brief summary of the history of the church, by Eunice and Lois Deter, but which also gives a picture of the church and of the pastors who have served the church in recent years. The booklet also has a copy of the centennial program. The first minister to serve this congregation was Henry Nice, Sr., whose years were 1868-1892. He preached in the German language. Three of his sons served in the ministry and one served as deacon. The present minister is his great grandson.

A 48 page history was produced for the reunion of the descendants of Jacob Funck Wise, held Sunday, July 22, 1962, at Lancaster Township Community Center in Lancaster County, Pennsylvania. The name of the book is *History of the Descendants of Jacob Funck Wise*. The dates for his life were 1818-1895. Jacob's first wife was Mary Zeigler who died in the spring of 1850. His second wife was Sarah Moyer, who died in October 1908. All three are buried in the Mennonite Church north of Harmony, Pennsylvania. Originally the Wise family spelled its name "Weisz."

Alice Parker's *Come Let Us Join* was published by the Lawson Gould Music Publishers, Inc. in 1966. They are represented by the G. Schirmer Music Publishers, New York, New York. This is "a collection of Mennonite hymns." Miss Parker has arranged the music by taking melodies from an old Mennonite singing school book. One of the songs is an English version of a song that Christopher Dock had written.

Historical Sketch of Early Amish Settlers

L. A. MILLER

The first Amish immigrants arrived in this community, coming from Pennsylvania, in March 1865. Since that time they have been coming in pairs and family groups until now the country some 8 miles west of Arcola, is known as the Amish Settlement.

They are Amish Mennonites, deriving their name from their religious beliefs. The Amish are followers of Jacob Amman, a strict Mennonite of the 17th century, and Mennonites are so called from Menno Simons of Friesland, Germany, one of the leaders. Simons was formerly a Catholic priest, but renounced Catholicism and became a leader in the Anabaptist movement. His followers were then called Mennonites.

Moses Yoder, Daniel Yoder and Daniel Otto were the first Amish settlers in this community, landing in Arcola in March 1865. They came from Summit Mills, Pennsylvania and were accompanied by a Dunkard family by the name of Cornelius Hostetler.

In June 1864, Bishop Joel Beachey, of Grantsville, Maryland, and Moses Yoder of Summit Mills, Pa., started west to find a location where they could farm without liming the soil before raising a crop. They had good farms in the East, but were tired of burning limestone and applying it to the soil every year.

On their trip Mr. Beachey thought some of locating in Wisconsin and Mr. Yoder rather preferred Missouri. They visited both of these states.

On their return trip home, they stopped in Pana one Saturday evening, deciding to rest there over Sunday. On Sunday they took a walk in the country going as far as Oconee, and as the land looked promising, decided to remain for a time. Monday morning they boarded a train for Mattoon, and walked from there to Arcola. Here they met Joel Smith who offered to take them around a day or two for a look at the country. They were greatly impressed with conditions and decided to come again later in the summer. They continued their journey home without investing in any land, but returned again in September.

When they returned they were accompanied by Daniel Miller and Daniel Otto, driving across the river to what is known as the West Prairie. Here they met Allen Campbell, the Hudsons and the Coslers. Mr.

Miller bought the Ike Cosler farm, now known as the Jerry Yoder farm; his son Ed. Yoder, residing on it and owning part of it.

Land for \$8.10 Per Acre

Moses Yoder bought 160 acres, later known as the Joe Yoder farm, but now of M. L. Miller and J. T. Yoder. This farm he rented to Daniel Otto and returned to his home in the East. Several months later he came back to Illinois and bought another farm, from Henry Cosler, known now as the D. M. Yoder and occupied by him and his son, Abe D. Yoder. On a section of railroad land at \$8.10 per acre for Jonathan Hostetler of Pennsylvania and later Joel Miller traded some land in Pennsylvania on the north half of this section, he and his brother Samuel then moving to this country.

Bishop Joe Keim was the first minister locating here. He was a Bishop coming from Goshen, Indiana and arrived in the year 1865. He died seven years later. Jonas J. Kauffman who with his family came here from Iowa in 1865, was ordained to the ministry in the year 1868, ordained Bishop in 1873 and in 1880 moved to Oregon.

John Kauffman and family moved here from Indiana in the year 1866 and later moved to LaGrange county, Ind. His son, Jonas, is still living here. Moses Kauffman and family arrived here from Iowa in 1868, and located on the farm now owned by Isaac Bartholomew.

Daniel Schrock and family arrived in 1870 from Holmes county, Ohio, and located on the farm now occupied by his son, Ben Schrock. Mr. Schrock was ordained to the ministry in the year 1870 and died in 1890. His death was caused by falling off a railroad bridge near Hutchinson, Kansas.

Made Two Districts

New immigrants kept coming in until the year 1888, when it was found necessary to divide the church into two districts. The Douglas county side was divided again in 1902 and the Moultrie county side in 1906, and the north half of the Douglas county side was divided again in the fall of 1920.

Joseph N. Keim was the first Amish Mennonite minister and Bishop in this community and served in that capacity from 1865 to 1872. He died at the age of 46 years.

Jonas J. Kauffman was the first Amish Mennonite minister ordained in this community. Others who have been ordained ministers in this community and who have since passed away are, Moses J. Kauffman,

ordained in 1868; Daniel Schrock in 1870; Christian P. Herschberger, 1889; Eli Y. Otto, deacon 1895; Sam D. Beachey, in 1910. Henry Yoder who died in 1915, was an ordained minister, moving here from Michigan in 1913.

Twelve Ordained Ministers

Daniel J. Beachey ordained in 1881, and Bishop in 1885 is the oldest minister living in this community. There are twelve other ordained ministers now presiding: D. J. Plank, ordained minister in 1889, Bishop 1890; Joseph D. Shrock, minister 1890; G. N. Kauffman, minister 1892; H. J. Mast, minister 1894; Abraham D. Schrock, minister 1904; Sam N. Beachey, minister 1906, Bishop 1920. Bishop A. J. Mast, moved here from Mississippi in 1904; D. J. Mast, minister moved here from Indiana in 1912. Dan Schlabach, minister moved here from Alabama in 1916, ordained Bishop in 1919. John Miller, minister moved here from Alabama in 1916, moved to Indiana in 1920. Joseph L. Schrock ordained minister in 1918. Noah B. Schrock, ordained minister in 1921. Obed A. Diener, ordained minister in 1921.

Services are held regularly every other Sunday in each district, making services in three different places each Sunday in this community and are held in the homes. A full set of ministers to a district include one Bishop, two assisting ministers and one deacon. The services are opened by several songs, a short sermon, prayer, a sermon, prayer, and a closing song. The mode of baptism is pouring, following confession of faith.

Distinctive Characteristics

The Amish are people of distinctive characteristics, among them being their plainness of dress, the use of hooks and eyes instead of buttons and plain colors in dress materials in preference to the printed varieties; their confession of faith; the inter-marriage only of members of the same faith; non-resistance of violence; the use of the ban, or excommunication; forbid the taking of oaths. They reject infant baptism, accept no public offices except those connected with the management of schools; and their ministry (bishops or elders, ministers and deacons) is chosen from the congregation.

Concerning their marriages, the names of the couples are always published in advance, usually a week or two weeks before the ceremony and both bride and groom are required to be members of the church,

and to be married by a Bishop of the church either at the regular Sunday services, or at a special ceremonial service, then only attended by those invited.

All children of school age attend regular public schools to receive a common school education, but do not attend High Schools. Nearly all of them also attend their own German schools at different times during their teens either in the summer time or in winter, after the children have passed the school age or eighth grade. This is to give them enough education for German reading, spelling and writing.

Enterprising People

Three private school houses have been built through the settlement. Teachers for these schools are employed from among their own people.

The Amish are an enterprising people, having a number of industries through the settlement. There is a cane mill and a canning factory operated by George Marner. There are also two mechanic shops, one operated by L. E. Stutzman, who makes coffins, buggy tops and does general work. His shop contains a rip saw, band saw, planer, acetylene welding outfit, blacksmith outfit, etc.

The other shop is operated by Eli J. Schrock who is prepared to do all kinds of wood work and blacksmith work.

They also do a great dairy business.

(This article appeared in the *Arcola* newspaper in the 1920's. A few errors were corrected by the one that reproduced this article—Geo. D. Plank, Lovington, Illinois.)

A Letter from Gentry County, Missouri

Dear Brother J. F. Funk:

Grace and peace from God the father through our Lord and Savior Jesus Christ be with us all. Amen.

With the assistance of Jesus Christ we have finally succeeded in founding a congregation for the Lord our God and Almighty Father, for which we, in childlike trust, believe that we have Jesus Christ, the great Master Builder of the Church of God, as the Foundation- and Corner-Stone, which stands immovable.

In the year 1874, my wife, my brother and I set out from Davis county, Iowa, in hopes of making our home in distant Kansas. When, however, on account of bad weather and terribly bad roads, we could not continue our journey any farther, I wrote to my friend, Ulrich Amstutz,

Buhlsville, Gentry county, Mo., to rent a piece of land for us for a place to stay for the summer. This he also did. From here we intended to continue our journey to Kansas in the fall. Unfortunately, however, the grasshoppers covered that section of Kansas in droves; hence we decided to remain here.

In the year 1876, my brother-in-law, Abraham Ummel followed us here, and in the year 1877 brother and Preacher John Ummel of Davis county, Iowa, moved here. Now we can rejoice in a beautiful meeting and a blossoming Sunday school which we organized on Easter Sunday in the year 1877. Under God's assistance it is flourishing up to now although still small. Not only Amish brethren and sisters take part in meeting and Sunday school, but also other professed believers and we live in peace with one another.

We live in a good, beautiful region, healthful climate, and have sufficient wood and water. The land is somewhat rolling, but good; good for fruit and grape culture, as well as very good for corn, wheat, rye, oats, etc., not grown on a large scale, however. Cattle-raising is the greatest occupation here, because there is still so much prairie land. Land is very cheap. Unbroken prairie, from \$7.00 to \$10.00 per acre. Cultivated farms, from 15 to 20 Dollars per acre.

Our wish is that several more brethren might settle here. We believe that none would regret it.

If brethren wish to inspect this region, let them take the Quincy, Hannibal and St. Joseph Railway as far as Osborn, DeKalb Co., Mo., and from there the mail coach to Berlin, Gentry Co., Mo., where they will find a friendly reception from me as well as also with all the brethren.

Jacob Aeby

Berlin, Gentry Co., Mo.

(From *Herold der Wahrheit*, Elkhart, Indiana, Sept. 1878, pp. 153-54. The translation was done by John Umble in 1961.)

Mary E. Schrag did a study in 1967 at Indiana University-South Bend Campus on "An Evaluation of Nutritional Habits and Dietary Intakes of Amish Teen-Age Girls."

James Melton of Columbus, Ohio, is beginning a doctoral dissertation on physical and mental handicapping conditions among Amish people in five geographic areas. He is doing the study in the field of psychology at Ohio State University. In September he did research in the Goshen College Mennonite Historical Library.

Stephen Miller, 1844-1893

WILMER D. SWOPE

Stephen Miller was the tenth child of a family of six brothers and four sisters. He was born in Holmes County, Ohio, in 1844, where he grew to manhood. There he united with the Amish Mennonite Church. He was married to Katharina Degler. After the birth of their first child Emma in 1866 they moved to Garden City, Missouri. In 1868 after the birth of his daughter Sarah, his wife Katharina and the daughter Sarah died of tuberculosis. He and the family returned to Holmes County, Ohio.

Later he married Leah Wenger of Wayne County, Ohio. Between 1871 and 1875 the family moved to Wayne County, Ohio, near Smithville. There in 1877 Stephen was ordained deacon for the Oak Grove Amish-Mennonite Church at Smithville, Ohio. He afterwards moved to Wayland, Iowa, where in 1879 he was ordained a minister in the Sugar Creek Amish Mennonite Church. He was a faithful minister and active in aggressive missionary work. He was the Iowa representative on the Mennonite Evangelizing Board. In January 1893 he was injured in a train wreck about 40 miles east of Wayland, Iowa, on his way to Elkhart, Indiana, to attend a meeting of the Mennonite Evangelizing Board, and died the day after the accident. He has a number of descendants in the Mennonite churches around Wayland, Iowa, as well as at other places. Among them are the wife of Bishop Vernon S. Gerig of the Sugar Creek Church at Wayland, Iowa. S. T. Miller, the only remaining child of Stephen Miller, is a well-known physician in Elkhart, Indiana.

Book Reviews

Reformer Without a Church. By Eric W. Gritsch. Philadelphia, Pa.: Fortress Press. 1967. 214 pp. \$6.50.

Was Thomas Muentzer the real hero of the Reformation and the champion of the working class or was he possessed by the Devil as Lutheran and Roman Catholic polemicists have claimed? Eric Gritsch, Professor of Church History at the Lutheran Theological Seminary, Gettysburg, Pa., concludes that his significance lies in his effort to resolve the tension between the authority of the Bible and that of religious experience through a radical doctrine of the Holy Spirit.

(Continued on Page 8)

BOOK REVIEWS

(Continued from Page 7)

Although I cannot fully accept Professor Gritsch's assessment of Muentzer's significance nor yet that it lies where he places it, he deserves the praise and the gratitude of church historians for having written a comprehensive biography and an exceedingly valuable analysis of the man and his writings. I was excited when I saw the announcement of this book's publication and my reading of it has largely fulfilled my expectations.

Tracing Muentzer's life from what little is known about his youth to his execution as a rebel at Muelhausen is well worth the price of this book regardless of what the reader's personal conclusion as to the man's significance may be. The author has probed hitherto neglected and unavailable sources and tells the story in a way that contributes much to the separation of the man from the legend promoted, if not created, by his detractors.

Muentzer's use of the language and concepts of medieval German mysticism, his highly emotional method of communicating ideas, his arrogant claims to infallibility and spiritual wisdom, his doctrinal deviations in the direction of an extreme spiritualism, are all set forth here in the context of the day and with the balance needed if any sober estimate is to be made of this man. His liturgical reforms are here described along with the tragic fact that Luther proved incapable, because of Muentzer's involvement in the Peasants' War, of acknowledging any indebtedness to or appreciation for Muentzer's early attempt to create an evangelical church order. The formation and the activity of the vigilante League of the Elect is here described as the beginning of Muentzer's revolutionary program which he declared was to be inflicted by force on a world hostile to God's will. It was this program, and the League's duty, to begin a worldwide movement that would eventually create a communistic society based on biblical principles. In the process of his changing views and program, Muentzer first rejected the existing symbols of religious authority—the Catholic pope and the Protestant Bible—only to champion the direct confrontation with the Holy Spirit as the only true experience and guide.

All along, this reviewer found himself drawing quite different conclusions from those of the author and putting the pieces of this puzzling man's personality and actions together to form quite a different

picture from the one Gritsch finds. Muentzer's solicitations for Luther's attention and support and the deep disappointment at not receiving them seems clearly to have prompted him ultimately to turn against the Reformer with viciousness. Furthermore, Muentzer's arrogance and braggadocio at times suggests an emotional insecurity of serious proportions. Could Muentzer's leadership in the Peasants' War have been an expression of revenge for his disappointment over not being taken seriously by the reformers?

It is surely the swing of a desperately sick man at one time to declare to the princes of Saxony: "For the godless have no right to live except as the elect wish to grant it to them" and yet to write at another time to his followers (after he was himself apprehended hiding in an attic bed with the blankets pulled up over his head): "Be friendly to everybody and do not anger the political authorities anymore. . . ." It sounds like the capitulation of a bully whose bluff has been pulled to not only run and hide when the battle begins but then to suddenly in a flash of sanity and humility confess to his friends in a last letter: "I know that the majority of you did not join in this rebellion, this egoistic uprising. . . . So that the innocent will not be incriminated . . . you should beg the dukes for mercy. This is my last desire for the sake of removing the burden from my soul of being blamed for another rebellion; there should be no more shedding of innocent blood!"

Gritsch describes Muentzer's concept of the "inner word" as an "apocalyptic principle" which centered in the idea that man must first experience the "turmoil (Anfechtung)" of God's demanding will in his soul. Furthermore, that whoever flees out of sheer egotism from the law's inner punishment must suffer the punishment outwardly. This sounds more like a demonic or suicidal principle to this reviewer. Muentzer himself proved to be one of the best exhibits of one who flees from God's demanding will. Gritsch further describes Muentzer as the "first Protestant thinker to pursue the theocratic ideal" when really, compared to Zwingli's attempt in Zurich and Calvin's in Geneva, it seems inappropriate to class him with such men at all when the similarities are so superficial and deranged. Undoubtedly this is why he was a "Reformer without a Church!"

It may be tragic, as Gritsch says, that "Muentzer's concern for the social and political implications of the Christian faith never received a

proper public hearing" but it seems also questionable whether these were indeed his concern so much as he made them appear in order to gain a hearing and a following. If Muentzer may in truth be claimed as one foreseeing "a world community, united by the knowledge that men are equal and destined to be brothers" it is clear that he tried to force this realization with much the same insane aggressiveness and pride that Judas exercised when he attempted to force Christ's kingdom into being by arranging Christ's betrayal.

I would readily agree that the traditional excoriation of Muentzer is unChristian but it seems hardly appropriate to exonerate him either with quite the exalted concepts and purposes that Gritsch is inclined to attribute to his life and writings. Perhaps a clear delineation of his life and writings is enough without an attempt, such as both Gritsch and this reviewer have made, to either defend or criticize the man who was indeed a colorful, if not a prominent, actor in the drama of the Protestant Reformation.

The book is attractively printed and bound, well documented, indexed, and reasonably priced as scholarly books go today. It carries one portrait of Muentzer as a frontispiece and one map of his travels. If the last word concerning Thomas Muentzer has not been spoken by the publication of this book, it will at least fill the gap until the complete extant writings of Muentzer shall have been published in English.

—Gerald C. Studer

An outstanding history of the Mellinger's District of the Lancaster Mennonite Conference is entitled *250 Years. Light From a Hill. Mellinger District*. The book was dedicated to Bishop Elmer G. Martin, the first bishop of the district. The book is multilithed, has many pictures, and is bound with a plastic spiral binding. The twelve sections are on "Community History," "The Mellinger Congregation," "The Stumptown Congregation," "The Andrew's Bridge Congregation," "First Mennonite Church for the Deaf," "New York City," "The Beaver Run Congregation," "Church Leaders," "Missions," "Revival Movement," "Miscellaneous," and "Appendix." Each section is printed on a different color paper, and the pages are numbered within each section. The book has much valuable information, with many phases of the rich history of this church community treated. The names of the writers appear at the beginning of the articles but the editor (or editors) are not named.